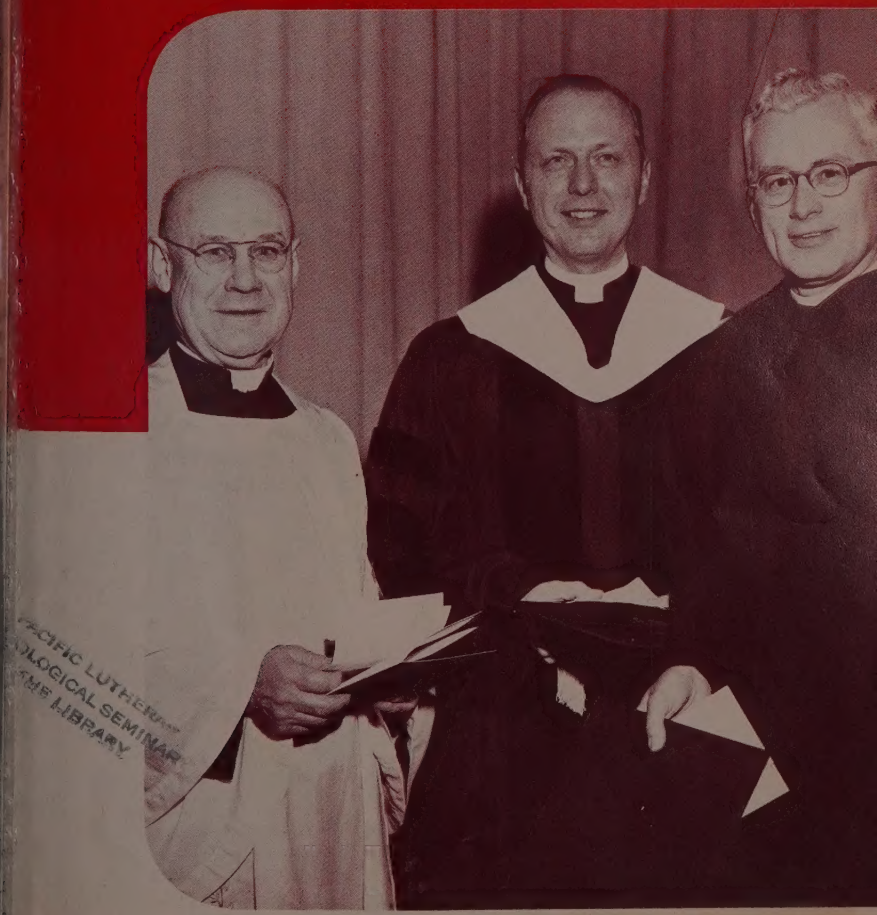
The LUTHERAN



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Dr. Zeidler (center) is installed at Northwestern

Vol. 39, No. 24

MARCH 13, 1957

10 CENTS

Blind, but Seeing

THE MAN AND WIFE were both blind, so they turned to the Rev. Wilfred P. Harman, executive director of the Greater Miami Council of Churches, for help in finding an apartment. It must be on the ground floor, not too many steps, no abrupt corners. Finally he found one that seemed to suit their needs.

TO HIS SURPRISE they wanted to see it before they would decide. That's funny, he thought. How can they see it when they are both blind?

When they visited the apartment he watched them closely. They carefully counted the steps from sidewalk to door, traced the outline of the door itself with their sensitive fingers. As he descri the floor plan, they went from one i to another, familiarizing themselves v the location of the furniture, the v dows, the doors.

After they had made a complete amination, they smilingly agreed tha would suit their needs perfectly.

THERE WAS A LESSON in that perience, Pastor Harman said. See was not with eyes alone. It was d with understanding, with the mind, thoughts, the imagination. It gave a meaning to the verse, "Blessed are pure in heart, for they shall see God.

—MARY JO ERICSO

The LUTHERAN News Magazine of the United Lutheran Church in Amer

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Hilda Yost, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Robert D. Hershey, S.T.D., Chairman; the Rev. Paul E. Valen Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest J. Hoh, Li W. Emerson Reck, LL.D., the Rev. Joseph Sittler, Jr., D.D., the Rev. Theodore G. Tappert, D.D., Litt.D.
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COVER PICTURE. Dr. Paul E. Bishop (left), Northwest Synod president, and Dr. Harold T. Rasmussen, president of seminary's board of trustees, officiated as Dr. Clemens H. Zeidler was inducted into office as president of Northwest Seminary at Minneapolis, Minnesota, Jan. 30.

THE CHURCH IN THE NEW

Ordass delivers radio sermon

The voice of the Lutheran preacher on Hungary's state-controlled radio on Feb. 17 had a depth of sincerity and a joyous ring. For the first time in 10 years Bishop Lajos Ordass, head of Hungary's Lutherans, was free to speak to all the people of the nation. During that decade he had been persecuted, arrested, convicted on false charges, jailed, banished from his church office, and then cleared by special action of the Hungarian Supreme Court. Restored to his bishopric after the Hungarian revolt of last October, Bishop Ordass was the first preacher as the Communist authorities kept their promise to Lutheran World Federation officials and permitted evangelical preaching to return to Hungary's air waves.

"Mostly we need the Word of God. Money and good health are of only secondary importance," Bishop Ordass said. Preaching on the story of Mary and Martha as recorded in the 10th chapter of Luke's gospel, he noted that Mary had found peace in Christ, a peace without which men are unhappy and strained, a peace which cannot be attained through toil and struggle.

"What I have said, I have said joyfully," the bishop concluded, "so that you too may understand what I confess to be an unshakeable truth: one thing is needful, and that is God's blessed word."

FCC gets "Luther" plea

The license of Chicago television station WGN should be revoked because the station bowed to sectarian pressure in cancelling the scheduled television premiere of the film *Martin Luther* last Dec. 20, the Federal Communications Commission was told in a formal brief which was filed in Washington on February

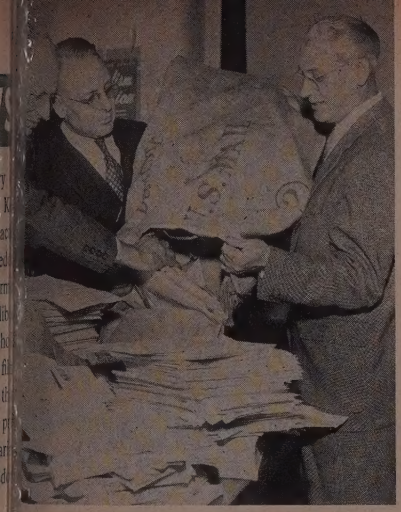
Petitioners were attorneys Frank cham and Seymour Krieger. They a for the Action Committee for Free of Religious Expression, a group for in Chicago by forty church and civil li ties organizations after Roman Cath pressures caused WGN to ban the Accompanying the brief were more 150,000 signed individual petitions testing the station's action as "secta censorship" and a "violation of free of expression."

WGN-TV did not live up to its ob tion to make a fair presentation of troversial issues, as required by its br casting license, the brief said. The tion had entered into a formal contra telecast the film. "When objection to film was made, without further ad cancelled the telecast. By no stretch the imagination can this handling of important question be characterized a effort on the part of WGN-TV to ma fair presentation of the question . . violated the minimum obligations posed by law upon broadcast licens the petition stated.

Milwaukee station airs film

First television showing of *Ma Luther* would take place on March 8 Milwaukee station WISN-TV, Rc E. A. Lee, executive secretary of theran Church Productions, announc

Because of the furore caused WGN's action, "interest in the Luther is at an all-time high," Mr. Lee Letters supporting the film and nouncing the Chicago station were p ing into the Action Committee offic the rate of 50,000 a week, accordin Dr. John W. Harms, head of the Chi



MAIL FOR "LUTHER"

tion Committee officials Clifford E. uhlin, Dr. John Harms and Dr. W. fred Diman empty from sack some of 0,000 petitions protesting TV film ban

---

hurch Federation and chairman of the mmittee.

The Milwaukee showing was to be onsored by the Town Realty Company, e of Wisconsin's largest builders. "The owing of the Luther film here will dem- strate that no one group can dictate hat the public may see or hear on TV," id E. C. Pommerening, secretary of the isconsin Division of Lutheran Men of merica, an organization which has 00,000 members in the Milwaukee area.

"We do not expect every viewer in the rea to approve the plot," added John oell, manager of WISN-TV. He termed he film "interesting television fare" and aid that the station had received no pro- ests against it and expected none.

The Milwaukee station is owned by Hearst Publications. The Chicago sta- ion which cancelled the film is owned y the Chicago *Tribune*.

Japanese churchmen to visit China

Eleven of Japan's Protestant leaders will on April 23 start a month's good will tour of Communist China, it was announced in Tokyo. The visit will be made at the invitation of Dr. Y. T. Wu, chairman of the Church of Christ in China, which was organized after the Chinese churches had been cut off from contact with groups outside the Red borders.

Heading Japan's delegation will be the Rev. Junichi Asano, chairman of the International Relations Committee of the United Church of Christ in Japan (*Kyodan*). Among those in the group will be the Rev. Gifu Shiro Aoyama, faculty member at the Lutheran Theological Seminary in Tokyo.

Japanese Protestant leaders have differed regarding the propriety of the trip, because of the Chinese group's ties with the Red government. Only the conservative *Japan Harvest*, publication of the Evangelical Missionary Association of Japan, has openly opposed it.

"The tour has no political meaning," said the Rev. Takeshi Muto, head of the *Kyodan*. He added that he favored any project that "promotes Christian friendship and fellowship between Christians."

Catholic weekly appraises Luther

Attitude of European Roman Catholics toward Martin Luther has been radically revised in recent years, Dr. Erik von Kuehnelt-Leddihn said in an article in the March 2 issue of the Jesuit weekly *America*. No longer is Luther regarded as a "neurotic" or "an early liberal," the Austrian writer says. The reformer is looked upon as one "who rose in wrath against humanism and the spirit of the Renaissance. The broadmindedness, the liberality, the intellectualism, the sloth and the sensuousness of the Catholic world revolted Luther."

Evangelicals and Roman Catholics in Europe are frequently meeting for theological conferences, the article reports. Contacts between Protestants and Roman Catholics are multiplying in Germany, Austria, Denmark, Sweden and other lands. At Germany's annual Catholic Congress (similar to the Protestant *Kirchentag*) an official Lutheran orator is featured. Some of the meetings in connection with the Congress are held in Lutheran churches.

"Relationships between Catholics and Protestants in the United States are so different from those in Europe" because of the 19th-century character of both faiths in the U.S., the writer declares. U.S. Roman Catholics "recall that they were until recently a socially depressed body and they fear the specter of religious relativism and indifferentism." As a result, "we see most U.S. Protestant periodicals treating Catholic activities with thinly veiled hostility . . . while the Catholics subtly revenge themselves by methodically ignoring the Protestant world," Dr. von Kuehnelt concludes.

Urges Catholics seek understanding

Roman Catholic laymen ought to make their church "better understood, trusted and liked" in the United States, the Rev. Thurston N. Davis, editor of *America,* told Washington's John Carroll Society last month. The organization is composed of Roman Catholic business and professional men.

"Rapidly growing tensions" between Protestants and Catholics in this country require that the Catholic laity promote understanding by explaining their church's position on controversial issues, the editor said.

One of the Protestant apprehensions is that of having a Roman Catholic in the White House, Father Davis remarked. "Let a Catholic look like he is on th to taking the oath as president an wolf pack is out . . . His allegian the Pope of Rome, a foreign pote they say, automatically puts him o the running."

Roman Catholics should "squelch kill" the report that they have a du litical allegiance, Father Davis u They should explain to their Prote neighbors that the Pope governs on strictly spiritual matters, he re mended.

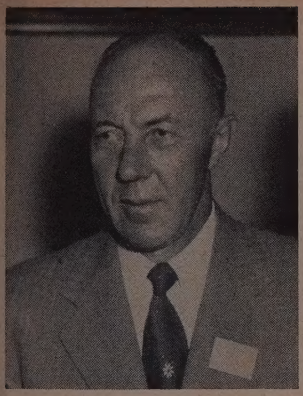
Moral force called insufficient

"Moral principles" alone are not en to solve difficult international probl Dr. O. Fred Nolde told the annual m ing of the Board of Evangelism and cial Service of the United Church Canada at Toronto last week. Dr. No dean of the graduate school at the P delphia Lutheran Seminary, is dire of the Commission of the Churches International Affairs, an agency of World Council of Churches and the In national Missionary Council.

Effective solutions of such probl call for "technical and political arra ments" for which moral principles vide "direction and motivation," Nolde said. In a world where selfish terests are often "powerfully assert and where situations are rarely black white, an accommodation is necessary serve justice to the fullest possible ext in the face of conflicting claims and ot obstacles which may intervene, he s

Emphasizing that moral factors w of utmost importance, Dr. Nolde sta that whenever decisions contribute to international order where justice can m readily be served in the future . . . th may be termed moral."

Churches have two primary contrib tions to make to the building of "respo



ANALYZES MORAL POWER
Dr. O. Fred Nolde

le world order," Dr. Nolde stated. e defined them as "steadfast proclamaon of the Gospel at home and to the ermost parts of the world" and inreasing solidarity in "Christian fellowip which transcends all boundaries of ation and race."

CC hears of religious tide

The spiritual hunger which is leading mericans to an unprecedented search or religious faith points up the need for ffective evangelism, the General Board f the National Council of Churches was old at its meeting at Williamsburg, Virinia, late last month. The statement, vhich had been drafted by Dr. Robert alhoun of Yale Divinity School, was resented as the findings of a 24-member ommission on evangelism by Dr. F. ppling Reinartz, ULC secretary and a ember of the commission.

The significance of today's trend toard religion "can be judged better a eneration hence," the report said. It is oo early to hail it as "a great awakening" r to "write it off as only a widespread ailure of nerve or a falling into step with passing fashion."

Calling the present a time of anxiety and mistrust with the "world in turmoil," the report urged "effective proclamation of the Gospel. Evangelism in our time must speak to the deep needs of men for radical healing—deeper than any conscious desire for comfort and success."

Civil liberties discussed

A lengthy report on religious and civil liberty was presented to the NCC General Board for study. After discussion at the next meeting, the report will be up for action in July. Included in the report was a warning against new moves to gain formal United States representation at the Vatican. "Important groups" are insisting that such representation be made, the report said.

Denial of freedom of speech, assembly and right of petition to groups and individuals supporting racial integration was also noted in the report. Plans to use public funds to support private schools in order to avoid racial integration were termed "an insidious threat to public schools."

Warns on integration speed

An educator who had won high praise for the smooth and successful racial integration in the school system he heads last month blamed the "turmoil" over school integration in the South on the "over-eagerness of the National Association for the Advancement of Colored People to push too fast."

Dr. Omer Carmichael of Louisville told a school administrators' convention that there would be a much better "climate" in the deep South if Negro groups had waited "two or three years to let public opinion catch up with the Supreme Court ruling" which ordered school integration. They did not recognize the "magnitude of the Supreme Court victory," Dr. Carmichael said.

Louisville, a border city, was able to achieve school integration without serious opposition because the community had been making progress in race relations for a number of years, Dr. Carmichael said. Noting that he is a native of Alabama, the Kentucky educator added that if he had been superintendent of schools in a city of the Deep South, "I would have moved much more slowly."

Churchmen battle race laws

Church leaders provided the only vocal opposition as the Arkansas legislature passed four segregation laws. Chief attack was upon a bill setting up a sovereignty commission with wide investigative powers to halt integration.

The commission bill sets up "a secret police force with undefined powers" and will lead to "hard days of inquisition," said the Rev. W. L. Miller, Jr., head of the state Disciples of Christ organization. Msgr. James E. O'Connell, head of the Roman Catholic St. John's Seminary, said the measures "contradicted the doctrine of the brotherhood of man." Baptist, Presbyterian, Methodist and Jewish spokesmen also opposed the laws.

By a parliamentary device, the lower house of the legislature had passed the bills without discussion or hearings. Following the clergymen's protests, the state senate held a brief public hearing at which the religious leaders' opposition was expressed. The senate then passed the four bills by a voice vote.

Methodist growth too slow

The largest church body in the U.S. is growing rapidly, but even so is not keeping up with the population increase, warned Dr. Harry Denman, general evangelism secretary of the Methodist Church. Net increase last year was 132,000 members—about 1.4 per cent—while U.S. population gained 2 per cent. The M odist Church now has 9,445,000 m bers, he said.

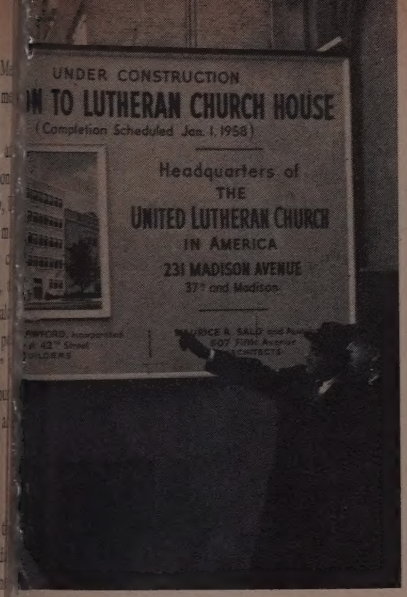
New churches must be started more rapid rate if the denominatio to keep pace with population growth, Denman recommended. The church also evangelize "the people of the slums, the lonely people of wealth, neglected people of rural areas, the a holics and social drinkers and selfish ple who are steeped in secularism," urged. Unless more is done to win yo people "we will lose a generation have a pagan nation," he concluded.

Adventists want Sunday work

Freedom of religion gives them right to work on Sunday, Cana Seventh-day Adventists told Attor General A. Kelse Roberts. The gr protested strict enforcement of the Ca dian "Lord's Day Act" which prohi unnecessary labor on Sundays.

"There are people who observe a other than Sunday for worship or ce tion from secular labor," the Adver petition said. Adventists observe Sa day as their day of worship.

The Adventist Church also joined Canadian Jewish Congress in calling an end to the teaching of religion in s ondary schools. Adventist objection that the program divided pupils broa into two classes—Protestant and Ro Catholic—and did not recognize n conformist viewpoints. Unitarian a Christian Science groups had also s ported the Jewish contention. Anglica and the United Church—Canada's t largest Protestant groups—respond that they respected the rights of t minority but that "the minority sho never be allowed to control the maj ity." Of Canada's eight million Pr estants, only 21,000 are Adventists.



NEW BUILDING IN NEW YORK

Dr. Edmund F. Wagner, ULCA treasurer, points to sign at site of addition to Lutheran Church House on 37th Street near Madison as Dr. Franklin C. Fry looks on

Newspaper may test act

Attack on the "Lord's Day Act" came from a different direction this month as the Toronto *Telegram* announced its intention to bring out a Sunday edition. The act has long blocked publication of Sunday newspapers in Canada.

If the newspaper will not reconsider its decision, the United Church Board of Evangelism and Social Service said it will ask the Ontario provincial government to enforce the act and bring charges against the publication. Baptist groups joined in the protest against the projected Sunday editions.

German army to have chaplains

Communists may not believe in God, but they evidently believe in the devil. Communist newspapers in Germany's East Zone accused Berlin's Bishop Otto Dibelius of "entering into a pact with the devil" when he last week co-signed with the West German Chancellor Konrad Adenauer an agreement providing for establishment of chaplaincy services for the new West German army.

The pact will go into effect after approval by the synod of the Evangelical Church in Germany and the Bundestag, lower house of the West German parliament. The synod meets in West Berlin this month. Bishop Dibelius is chairman of the EKD Council. Roman Catholic chaplaincy for the new army has already been established under a Vatican-West German concordat.

The Soviet Zone press denounced the arrangement as an "un-Christian misuse of the church" and a "provocation of peace-loving forces within and outside the church." It said that Christianity must not be "misused as a moral cement for a NATO army" and warned East German members of the EKD Synod that they could not "in good conscience" approve the treaty.

And so forth

Recommendations for the reorganization of the National Lutheran Educational Conference will be considered at that group's 44th annual meeting next January in Miami, Florida. The group, founded in 1910, includes 19 seminaries, 28 senior colleges, 6 junior colleges, 2 deaconess schools and five boards of education representing nine Lutheran church bodies.

Canadian Lutheran World Action had record receipts of $70,500 in 1956, an increase of 8.5 per cent over the previous year, reported Dr. Earl J. Treusch, executive director of the Canadian Lutheran Council.

World News Notes

ANOTHER COUNTRY HEARD FR

A NEW NATION coming into existence is still news, although the birth of nations has occurred more frequently since World War II than ever before. In a dozen years there have been 14, most of them former British or French colonies.

Ghana, the 1957 baby, is still so primitive that messengers go out beating on tom-toms to summon voters to elections. It is a section of West Africa first exploited by the Portuguese who named it Gold Coast because they went there searching for gold. They also did a big business in slaves. More were shipped from there to the American market than from anywhere else.

Times have changed since 1776. The British, who have ruled the Gold Coast 113 years, didn't wait for a Gold Coast revolution but aided Ghana in achieving self-rule. There was plenty of agitation for independence among the natives, chiefly led by Kwame Nkrumah who was for 10 years a student and teacher at Lincoln University in Pennsylvania.

Nkrumah is the man to watch

NKRUMAH WAS in a British jail in the Gold Coast in 1948, on charges of stirring unrest and engineering a strike, when his party elected him to an office in the parliament. The British promptly released him from jail and let him take over. They hope Ghana has now had enough experience in self-government to be able to manage itself. Some British civil officers will be kept in the new government for an indefinite period.

Nkrumah as prime minister of the new nation (which will be a member of the British Commonwealth as long as it so desires) may soon rival Egypt's Nasser in his influence in Africa. He will work on the Black Africans, and try to restrict Nasser to the Moslem states in N Africa. The British are willing to along, setting free their remaining A can colonies as soon as they show ca bilities of self-government. Nigeria probably be next.

Three-fourths of Africa is still un foreign control. French colonies bor ing on Ghana are those most likely cause trouble, once they make up t minds to be free.

Problems at home

THERE ARE enough problems in Gh to keep Nkrumah busy. He must George Washington and Abraham L coln combined to solve the problem trying to make a primitive, illiterate p ple into a prosperous modern soci Most people live by farming and cat raising. The chief crop shipped abr is cocoa, and Ghana provides half the world's supply.

But there is bauxite, and a big dam produce hydro-electric power could ma the aluminum industry of first-rate i portance. The Volta Dam—already the drawing boards, is estimated to c $865 million. It may rank with Egyp Aswan Dam in the world news, especia if the U.S. won't help supply the mor and if Russia does.

A small, new country is not likely waste much effort persuading eit America or Russia to supply it with bombers. It will need much help in d veloping its resources, and is likely imitate India in adopting a neutra foreign policy.

At least Ghana won't have a race pr lem. The British have not allowed Eu peans to own property there, so it sta out all-black. But it will have lively p litical problems.

WASHINGTON

by ROBERT VAN DEUSEN

LUTHER BAN PROTESTED

THE FURORE in Chicago over the cancellation of the TV premiere of *Martin Luther* has reached Washington officially. A formal petition was filed with the Federal Communications Commission on Feb. 19 for action against WGN-TV.

The petitioning group was the Action Committee for Freedom of Religious Expression, organized by representatives of the Church Federation of Greater Chicago, the Lutheran Council of Greater Chicago, the Midwest Region of the National Association of Evangelicals, and more than 40 other religious and civic organizations.

Normally, the FCC has no control over the actual operation of radio and TV stations. When a station applies for renewal of its license, the FCC has the right and duty to inquire whether it is living up to its responsibility to operate in the public interest.

Although the license for WGN-TV is not up for renewal, the station is vulnerable to public complaint because it has pending before the FCC an application filed last August for a construction permit which would permit it to expand to its full kilowatt power.

Petition

THE ACTION COMMITTEE'S petition asks the FCC: 1) to postpone action on the application of WGN-TV for construction to expand its power; 2) to request the station to file an application for renewal of its license within 30 days; and 3) to hold hearings on both applications, at which the station's policy regarding controversial subjects may be reviewed.

The petition quotes from a report of the FCC in which it states that "the public interest is best served in a democracy through the ability of the people to hear expositions of the various positions taken by responsible groups . . . and to choose between them."

It also quotes from the station's application in 1955 for a three-year renewal of license. It said:

"Station WGN-TV believes that its listening and viewing public is entitled to hear all sides of each important public issue that confronts that public. Accordingly, WGN-TV presents discussion programs in which public issues are debated by competent authorities holding divergent views."

The petitioners contended that the station did an about-face when it arbitrarily cancelled the showing of the Luther film because of an "emotional reaction" against its being telecast. By thus succumbing to pressure in order to avoid controversy, the Action Committee claimed, the station had abandoned the basis on which its license had been renewed and deserved to have it cancelled.

AS A CLINCHING argument, the petition quoted an editorial from the Roman Catholic *Commonweal* which deplored the action of those Catholics who protested the showing of the film and of the station in yielding to their pressure:

"There can be little doubt that the *Martin Luther* affair was deplorable. It indicates the need of extending to the TV screen the guarantees it does not yet possess. And it raises serious questions concerning the pressure which any religious group can reasonably exercise without violating the democratic charter."

THERE'S SOMETHING NEW:

THE LUTHERAN CHURCH OF MEXICO

FIRST OFFICERS

By STEWART W. HERMA

LAST MONTH the Lutheran Church of Mexico came into existence—*La Iglesia Luterana Mexicana!* The birthday was Feb. 6. "This is one of the most important historic occasions I have attended," declared Dr. Henry Schuh, president of the American Lutheran Church which has for more than twenty years sponsored work in Mexico.

Indeed it was just exactly twenty years ago that the man was ordained who was to become the first president of the new body. That happened in San Antonio, Texas. His name is David Orea Luna.

"Foreign" missions are forbidden by law in Mexico. Foreigners are not permitted to preach to Mexicans. This—and other strict regulations—apply to all religious groups. For example, all church buildings must belong to the state. But Pastor Orea Luna soon found men to work with him and today there are nearly a dozen congregations served by seven pastors and a number of trained laymen, all Mexicans.

LUTHERAN TOURISTS—like all other Americans—insist on seeing the ancient temple sites, the huge cathedral in Mexico City, and probably even the Shrine of Guadalupe dedicated to a vision of the Virgin Mary. Admittedly, the Lutheran churches are not even as picturesque as the Presbyterian church which was once a Roman Catholic, or the Methodist church that was set up in an old cloister. But for us this young Lutheran church, as Dr. Schuh says, is truly historic.

The oldest of the Mexican Lutheran buildings in the capital is Grace Church at Zacahuizco 9, just off the busy Tlalpan Boulevard which leads out toward the famous floating gardens of Xochimilco. Dedicated in 1952, it is a simple structure behind a high wall, without steeple or chimes.

The newest building, on the other hand, stands out clearly in one of the bulging city's sparkling subdivisions near the international airport. Its pink and green walls may be seen among the white con-

RICH MAN'S HOME WILL BECOME THE SEMINARY
Including a swimming pool

crete telephone poles and lightposts where 50,000 people will soon be living in small homes and huge apartment buildings.

The *Santisima Trinidad*—Church of the Most Holy Trinity—was dedicated at the climax of the week which brought the Mexican Lutheran Church into being. It is symbolic of the new strategy which aims to put churches in a dozen locations in Montezuma's old capital. Near the huge Polytechnic Institute and the new Union Station, for example, there is another corner lot ready for future use. The parish house here will contain dormitory rooms for a dozen students.

TWO MORE lots were bought in the new Colonia Educacion which is planned as a residential area for Mexico's elementary school teachers. Here a Lutheran clinic has been equipped for one of the pastors, Dr. Joel Alvarez, who is not only a graduate of the seminary at Capital University in Columbus, Ohio, but also of the medical school at the University of Mexico. The main thrust of his ministry will be to give witness to the Gospel through works of healing.

EVEN MORE SIGNIFICANT than the foundation of a new national church and the subsequent dedication of a bright new building during that historic first week in February was the big step taken toward establishment of a seminary. As a final gesture of confidence in the future of the *Iglesia Mexicana,* the Women's Missionary Federation of the American Lutheran Church made possible the purchase of a handsome private home near the fabulous new University City at a cost of $68,000.

Set in a garden blooming with roses and lilies even in winter, this modern mansion with its huge plate glass windows could easily house 20 students. Its capacious stone-floored living room was the scene of the young church's first convention. Forty delegates and visitors ate their meals in the large room which was originally designed as a two-car garage at the front of the house. There is still plenty of room for several nonexistent automobiles in a large carport! The grounds even contain a swimming pool dug out of the lava bed which lies just beneath the surface of the lawn.

Casa Augsburgo is the name of the house. Classes are starting with only one teacher, Prof. William Nehrenz, and two —perhaps three—students, but they must be held in Grace Church. Until the *Casa Augsburgo* is "nationalized," that is, becomes the property of the state, it cannot be used for purely religious purposes, but will be simply a home or a hostel. It may even be opened to a variety of university students for some years until the full quota of theological students is reached.

THE MEXICAN CONGREGATIONS today are small—ranging from 20 to 60 communing members, not only in Mexico City but also in cities like Torreon, Tapachula, Guadalajara, and Rosario. The growth of the seminary will probably be slow too. But it is an indispensable prerequisite for an advancing church.

"Previously," said President Orea Luna, "we had to learn in English how to preach in Spanish." No church can grow that way.

Armed with its new constitution and the beginnings of a seminary, the *Iglesia Luterana Mexicana* looks to the distant future with hope and trust in the power of God to multiply its membership from several hundred to many thousands. In this hope, it is applying at once for membership in the Lutheran World Federation.

These are not the only Lutherans in Mexico, however. Four other groups exist. Two of them are "faith missions" which have no connection with the regular "boards" of our American churches. These are the World Mission Prayer League and the Latin American Lutheran Mission. Also, there is the work associated with the Lutheran Church—Missouri Synod, consisting of a Mexican mission with a few hundred members (a small seminary at Monterrey, too) a an English-language congregation in t capital.

THE FOURTH GROUP is not the result North American "mission" work at a For more than thirty years there has be a German Evangelical congregation Mexico, served by pastors sent from Ge many who were charged not only to loc after 3,000 to 4,000 German Protestan in the capital but also to search out hu dreds of other brethren scattered throug out the country. It was a back-breakin job, especially during the last war and times of violent revolution. Two yea ago Pastor Fraustadt, after 23 years loyal service, died suddenly on a trip the north.

Now a new German pastor has a rived after the usual long delays inciden to getting a visa for a "foreign preacher." Meanwhile, the Latin American Com mittee of the Lutheran World Federatio had supplied the orphaned congregatio with a whole series of visiting preacher —men like Dr. Walter Leibrecht now a Harvard University, Klaus Penzel wh today serves on the teaching staff o Dartmouth College, Dr. Johannes Pfeiffe of Berlin, and Pastor Harold Niedner wh devoted several months to the Latin American work.

Not only that. Pastor Kastlund from Sweden, who spent nearly a year and a half in Mexico, began to gather the Scandinavians who total more than 500 persons in the capital alone. With encouragement and help from the Lutheran World Federation, the Germans and Scandinavians determined to combine forces in a church-building program. Last year a good corner lot was bought—only a couple blocks from the great bull ring! —and soon plans for a church and parsonage were approved.

LUTHERAN CHURCH AND PARSONAGE AT GUADALAJARA

NOW WE COME back to that historic first week in February. The installation of Dr. Reinhart Mueller had been set for Feb. 10. I—as director of the LWF Latin American Committee—was invited to officiate. On Friday—out of a clear blue Mexican sky—came the long-awaited *"permiso"* to proceed with the building of the church. That same evening the German-Scandinavian building committee stayed in session till after midnight.

Sunday turned out to be quite a day. The service of installation had been scheduled for 8:30 A.M. because that was the only time the big Methodist church downtown was available. Two hundred and fifty members filled the sanctuary and poured out their hearts in "A Mighty Fortress." Pastor Mehrenz, liaison between the American Lutheran Church and the *Iglesia Luterana Mexicana,* was invited to take the opening service. President Schuh of the ALC read the scripture lesson. I preached the installation sermon.

THE MOST moving moments were these: 1) the vibrant oral promise of the whole congregation to love and support their pastor, and 2) the closing prayers followed by a threefold benediction in English, Spanish, and German. Here spoke many nations in one fellowship.

It was the first time a German pastor had actually been installed in that congregation. Furthermore, another Scandinavian pastor was even then on the high seas enroute to Mexico. The Rev. Hilding Olsson will not only minister to Norwegian, Danish, and Swedish Lutherans in Mexico, but also—with his knowledge of German—co-operate with Pastor Mueller in caring for the whole European constituency.

WHAT A WEEK IT WAS! For the Mexicans it began on Feb. 5 with the final sessions of the Mexican ALC Conference and continued next day with the organization of the *Iglesia Luterana Mexicana,* capped by the dedication of the *Santisima Trinidad* on Feb. 10. For the European Lutherans it meant, on Feb. 8, permission to build their church and two days later the installation of their new pastor.

Perhaps it was auspicious that Feb. 5 was also the 100th anniversary of Mexico's constitution which is the cornerstone of the Republic. Along with Costa Rica and Uruguay, Mexico ranks among the first Latin American countries in its stability and progress, its respect for human rights, and its ingrained thirst for justice. Despite obstacles, this is a country in which our church may grow and make its own contribution to the spiritual welfare of a great nation.

A SICK CHILD IS A SICK CHILD—

anywhere in the world. And a man who has only $30 to pay for an expensive operation can't be refused.

But in a country like India, where most people are poor, a hospital has difficulty in balancing its accounts

IF YOU KNEW Jogaiah as I know him, you would be much interested in him. Since you love people and have a warm-hearted sympathy for those in need, you probably will be interested in Jogaiah even though you do not know him.

Jogaiah is an Indian. He was ill and needed a big operation. But he has an income of only 35 rupees a month (approximately $8). He has a small piece of land worth about 100 rupees ($22). He came to our Christian hospital in Rentachintala — which is about sixty miles more or less from nowhere — in rural south India. He was willing to pay 140 rupees (all of his property and one month's wages) for the operation and treatment.

That seemed fair, or more than fair, from his point of view. But the operation and all hospital care would cost us over 200 rupees. Our hospital finances are already strained because we do an immense amount of charity work.

Jogaiah needed the operation. We could do it. He would pay what he was able. However if we performed the operation we would go further into debt. Moreover, we would incur the criticism of people who insist that we make our hospital self-supporting.

WHAT SHOULD WE DO? We could turn Jogaiah away to do the best he could, or die. He might have tried another hospital 65 miles away. After all we must be sensible about our finances. We cannot let our sympathies run away with us.

We kept on looking at this pitiful wretch. We kept on thinking we could do the operation. We continued to think like this, not only as doctors but as Christians. Jogaiah is not a Christian but he is a brother in need. So we did the operation—and went further into debt, using

By HERBERT STELLING
United Lutheran medical missionary in India

omewhat expensive but necessary medicines like penicillin and streptomycin. However, Jogaiah is living. He is well and happy. We are well and happy too.

One might think that 140 rupees (about $30) is a trivial amount for a major operation, including all hospital charges and treatment. It really is, from some people's point of view, but to Jogaiah it was a tremendous lot.

HERE AT OUR Christian hospital in Rentachintala, isolated, far off from other centers in the midst of an ocean of disease and poverty-ridden humanity, every day over and over again we must ask ourselves, "What should we do with Jogaiah?" or somebody like him.

As a matter of fact, Jogaiah was able to pay a lot more for his treatment than many of our patients. Lazarus paid us three rupees for suturing up his ruptured stomach ulcer. Seetharamma had expensive medicines to cure her of typhoid. She came to us as many of our patients do, almost dead. Often the native doctors have treated and mistreated them with leaves and branding or with modern drugs improperly used, until they are hopeless or have given their last rupees.

When Seetharamma arrived at the hospital her pulse was not perceptible, and she had a fever of 106 degrees. No wonder she was in the hospital for a month and had a bill of 257 rupees.

How much could she pay? She sold her silver jewels for 50 rupees. That was what she paid. Naturally we asked for more. We insist on everyone paying as much as they can. But could we expect more of a person than that she give her treasured wedding presents?

Practically every patient who comes to us weighs on our hearts and minds medically and economically. Probhudas, a bright-looking, 15-year-old boy, comes

Lutheran Hospital at Work in India

as stiff as a board with tetanus. Mariamma, a six-month-old girl, is skin and bones from malnutrition and tuberculosis. Peter, a fine little eight-year-old boy, has pharyngeal paralysis from diphtheria. Although he could not swallow, his parents poured milk into his mouth. The milk went into his lungs and pneumonia complicated his serious condition.

Narasimhamrao, one year old, has a fractured thigh. Lakshmiamma, 70 years old, has a strangulated hernia and needs an emergency operation. Suvartha, 12 years, is comatose with cerebral malaria. Vajaramma, 14 years, is pregnant. She had seven convulsions before admission.

PEOPLE COME to our hospital with common diseases but sometimes with diseases rarely or never seen in the United States. We see pneumonia, measles, mumps, diabetes, simple fractures, hypertension, coronary thrombosis, and psychoneurosis. Also we frequently encounter far advanced leprosy, advanced syphilis, and overwhelming malaria. Malnutrition is general, and severe emaciation and anemia are not rare. We consider 60 per cent blood hemoglobin good instead of the normal of at least 80 per cent. However we have many patients with 40-50 per cent and occasion-

ally 10 per cent. We have had to operate on bleeding patients with 32 per cent hemoglobin without giving a transfusion.

ADD TO ALL of this frequent cases of scorpion sting and occasional cases of cobra bite. Now and then a peculiar case comes to us, such as the little lad who came last month with his eye badly torn. A monkey had mauled him. Also recently a shepherd was admitted to the hospital with his shoulder lacerated due to a fight with a leopard which had attacked his flock of sheep. How would you like to fight a leopard with nothing but a long stick with a small hatchet head?

As you may suppose, some of the patients die. Two women came to our hospital with ruptured uteri due to a midwife applying pressure to hasten a difficult labor. Both patients needed emergency surgery. One died 17 hours after the operation due to lack of blood. The other is well today, even though no blood was available for her either.

Maybe we should not expect the expensive facilities for giving blood tra- fusions in our 86-bed general hosp when the people are so poor. But it see fair, Christian, and reasonable to give next best treatment, such as is afford by using many though not all of the m ern drugs and equipment. We are try to do that, and Jogaiah, Probhud Mariamma, and others named above alive and thankful. We are thankful t Even Peter's folks are thankful althou he died. They appreciated our hospi pastor's praying with Peter when he w so sick. They realized that we were givi good treatment day and night.

PETER'S FATHER is a coolie, earning rupees a month. Peter's parents ga their little son 50 rupees for his 150-rup treatment. That was Peter's share of t family inheritance because there were s other children.

The hospital lost 100 rupees, but gained the confidence of the people th our hospital is a hospital of Christ, t good Physician.

ROBIN WAS WORRIED

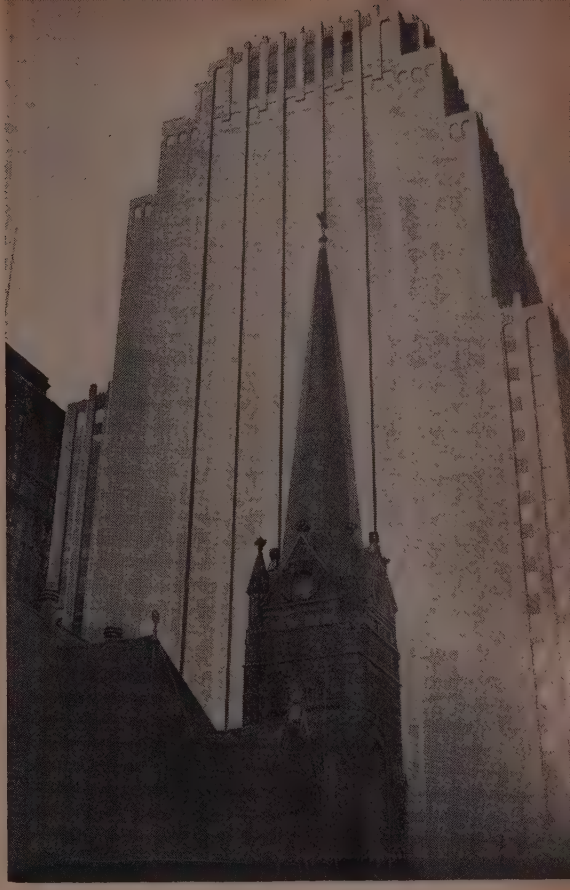
IT WAS Sunday morning, but I could not be in church because of a sick child. As a result my breakfast dishwashing and dinner preparation were somewhat more leisurely than usual. I had time to look outside to see the changes wrought by the big snowfall.

Additional snow had fallen during the night and so the prospect for the birds to find food was unpromising. We tossed some bread crusts out on the back walk. Looking out of the window I saw an early robin sitting in the midst of the bread crumbs, fearfully watching lest someone disturb her. First, a few brave bites, and then again a nervous looking about.

I thought, how like the robin we humans are! We are surrounded by blessings and opportunities to enjoy them, but fear and anxiety prevent us from taking full advantage of what God has given. And when he wants to give us still more we fly fearfully away.

ZELMA H. SCHMIDT

BIG CHURCHES HAVE PROBLEMS TOO



A little congregation may dream about how much more successful its work would be if it had a big building and a $250,000 annual budget. But pastors of big churches quickly discover that size creates problems

SOMETIMES A CASUAL conversation can lead to action. Four pastors chatting over a late cup of coffee after a session of the convention of the United Lutheran Church in Harrisburg agreed that ministers of some of our large churches do not have a sharing of information concerning the practical problems of church administration.

As a result, Dr. Paul Graf of Minneapolis was asked to send an invitation to 40 men, chosen at random, asking them whether they would be willing to come to such a conference at their own expense, and to discuss these problems for a two-day period.

The response was so encouraging that the conference was held in Chicago on Jan. 8 and 9, bringing together these men plus three from the Evangelical Lutheran Church and one from the Missouri Synod. The program included the practical problems of understanding the function and ministry of the large congregations, their special place in the compli-

By RALPH W. LOEW
Church of the Holy Trinity, Buffalo, N. Y.

cated city structure of America, and the particular problems of an ever-more-involved ministry. The conference was the first step in what is bound to be a continuing sharing of experience.

PASTORS GRAPPLED with the problems of church management in fast-changing populations and concerned themselves with the increasing problem of finding the time to be real pastors. If you were to typify these men (that's a rash thing to do with 40 such individualists) it would come out something like this:

The pastor of the large church is a relaxed, healthy man. He doesn't give much evidence of "cracking up," as several popular articles have seemed to indicate. That's due in part to the fact that he must live with a church staff, know how to delegate authority, and understand the meaning of sharing his concerns with others.

He has from one to four other ordained men working with him and he is concerned that these men be "Pastors" in the fullest sense of the word. He is not content that they think of themselves or be regarded by others as a lesser order of ordained flunkeys, or occupying temporary situations until "they can get something for themselves." He sees the need of some new titles which will help to interpret the pastoral office, for "Associate," "Assistant," or "Co-Pastor" does not fit the situation.

THE PASTOR of the large church is aware of the problem of calling on the church members and knows that the day of the old-fashioned social calling is gone. He is involved in an increasing amount of counseling, for which he needs not only time but guidance. Some of his friends have secured professional counselors, but the average pastor still is doing this for himself and is discovering a rewarding field of Christian concern a witness.

He uses all kinds of methods to ke personal contacts with his parish whi may vary from 2,000 to 8,000 membe He believes that in his congregation the is a personal warmth and spirit of frien ship equal to that of many smaller pa ishes. He doesn't believe that size h the last word to say about this matter personal concern; he believes that it rather the imaginative use of laymen, t wise use of organizations, and the car ful use of his facilities that will enab this personal and pastoral office to sustained.

HE IS INVOLVED in business, and know the need of a business manager. H knows that his congregation has large i vestments in brick and stone, and handle budgets that reach as high as $300,000 year. He knows that, if he is not carefu his time can be taken by a myriad consuming details that could be handle by another, better skilled person. He see some churches with full-time salarie business managers, while several hav called retired business executives to th staff ministry. Some of his fellow-pastor have installed IBM and other mechanica office assistants, simplifying the detail o office procedure.

He is involved in the civic and de nominational demands that often tak him away from his parish. He know that he has to learn to say the wise "No and the wise "Yes." He recognizes tha if his members are effective community leaders, they expect their pastor to b involved also.

He knows also that he has a specia obligation to the whole Christian witnes to give that leadership. Likewise, his denomination believes he is the perso who can give leadership to many causes

Pastor must be administrator

He knows what it is to work with other men and women. He may have a staff of four or of thirty-four. He knows that he must work, share, and pray with these men and women and be ready to delegate authority. He laughed with his fellow-pastors as he talked of some of the problems in living with others. He doesn't look much like a "big shot."

HE SEES THE NEED of a sharing of faith —a "glow," as one man called it—with his congregation and his fellow-workers. He knows that his own work and that of his staff must provide a Christian program which is at once imaginative, excellent, diversified, and alert.

He knows that if his church fails it will not only be the failure of that congregation but it will also lessen the effectiveness of the whole Christian witness.

Likewise, he knows that his is a church in tension. Most of these men have widely diversified congregations. For instance, his neighborhood may now be that of a minority group while his members live some distance away from the church. He has to relate all of these people to the central gospel. He believes that his congregation has a sample of almost everyone in the community.

So he must confront the practical problems of administering communion, integrating new members, dealing with shifting population, planning five- and ten-year programs even when a good share of the congregation will have moved before that span of years is out. He knows the value of retreats, and has made his church cabinet or the leaders of his organizations work as a team.

ABOVE ALL he is a surprised person. He never thought of himself in the seminary as landing in such a place. It's been a matter of one door opening another, and he knows that he has to run with big strides. He knows that he must still keep a life of prayer, hours of study, and a time for creative writing. He—and his family—know that he must be up in the small hours of the night.

He hopes that he may grow into an effective "pastoral director," as Dr. Richard Niebuhr typifies him. For he wants his church to be a family of Christian people, demonstrating the unique evidence of comfort and the challenge of the Christian gospel.

OBVIOUSLY, NOT ALL of this was going to be discussed in adequate detail in a brief two-day period. These men looked at each other; knew that their synodical and seminary leaders need to know of this concern. They demonstrated the comment of Dr. Daniel Williams: "The deeper problem is stated by sensitive and able men who are doing competent and distinguished work as ministers, but who are disturbed at the fragmented and distracting character of the demands placed upon them, and who believe that for the sake of the church, not for the sake of the ministers, we need to take common counsel concerning the shape of the church in the new world which is being made before our eyes."

This was such a conference of taking counsel together, and these men are going to continue to do this. It bids well for Lutheranism when there are men who search for these prospectives.

SLEEPYHEADS

ABOVE THE VIOLET parament, the fair linen on the altar glowed more snowy than usual. And above its gleaming white expanse the cross shone like gold. I smiled at the thought that it seemed almost to have a light of its own. We do see things so differently at different times.

Without meaning to, I glanced past Dan to where Mr. Buch sat across the aisle from us. How often I've heard him say, "I believe what I see. Can't deny the evidence of my own eyes."

But which eyes? And which "I" did he mean? Right now he was fidgeting, waiting for the service to start. He glanced at the altar and at his Common Service Book. While I watched, he turned around in his seat. I wasn't sure whether he was estimating the number of people present or getting impatient that the service had not begun.

But I was sure he wasn't seeing the same altar or the same cross I was. How different we all are, who gather in worship of the same Lord and Saviour! And how much our Lord loves and seeks us all.

DAN HAD FOUND the right pages in the book as soon as we came in. When the service began, he would share them with me. On my other side, however, Pete was having difficulty. Susie's efforts to help were only making matters worse. Some angry hissing was beginning. Dan and I looked at each other and with no need for words we moved apart. I put a gentle hand on Susie's shoulder. "Daddy wants you to look in his book with him," I whispered, drawing her past me. "Ne any help, Pete?"

He shook his head stubbornly and co tinued the hunt. By the time the organ started the first hymn, he had found t hymn and the opening service.

I LOOKED at the choir to be sure Kar had toned down her lipstick as I aske Then I gave myself over to the service.

Somehow Lenten services are differe from any others of the church year. W seem to come so much closer to the re center of our faith. Through the hymn the scripture, the pastor's sermon Gc seems to speak more directly than usua The prayers and even the offering see to mean more. As silence filled th church after the benediction, I felt nev refreshed, ready to live anew.

Both Susie and Pete had been quic after we separated them. I couldn't te whether they were really as absorbed a they seemed or whether they were jus sleepy. It was way past their bedtim especially Susie's.

"Hi, Mama Melton!" Donna cam rushing down the aisle, almost as soon a the sound of the organ released her "Karen's going to 'sit' with me! Will yo take us to my house?"

"Yes, indeed. Tell your mother an daddy. When Karen is ready, we'll al pile into the car in about two winks." waved to Kathy and Tony to let them see that Donna was with us. They nodde and turned toward the classroom where the prospective members were gathering

We went out the door to the narthex

where Pastor Sym was shaking hands. "Mr. Schmidt get hold of you?" he asked Dan.

"Was he looking for me?"

"Meeting of the property committee. Just a brief one."

Dan shook his head. "Got to get these youngsters home to bed. Maybe he can get along without me this time. He knows that if there's something to do, I'll be on hand."

"Can you hunt him up and tell him?"

"O.K. Wait just a minute, will you, Connie?"

"All right. But make it a minute. Susie is about to fall asleep on her feet."

"No, I'm not! Come on, Donna. We can go on out to the car, can't we, Mother?"

"If you'll get in the car and tell riddles or something. No racing around in the parking lot." I smiled at some of the people near me. Our church has taken in so many new members it's hard to remember all the names and I hate to ask who they are when I know I've been introduced to them. Besides, I hated to break the thread of my thinking with a lot of small talk. A smile ought to show I liked them.

NEAR THE DISPLAY of devotional materials, Eloise Clinefoos caught up with me. "Connie, I've been wanting to talk to you. Have you a minute?"

"Until Dan comes. We want to get the children to bed."

"That's why we left Weesie at home. She gets too cranky when she gets tired. But I've been wanting to tell you what a fool I've been—a fool or something worse."

"You don't need to tell me anything unless you want to, Eloise. Or unless I can help."

"I don't suppose I do. You really knew I was thinking crazy thoughts from the start of all my suspicions. In fact, it was your being so sure about Hank made me wonder whether I wasn't imagining things. Anyhow, you were perfectly right. I've done a lot of stock-taking in the last few weeks and I finally asked him all about it." A woman in a pretty flowered hat was taking in the conversation with wide eyes. Whatever has changed for Eloise, talking too much in the wrong places is still an outstanding characteristic.

"If you want to tell me, why don't we have lunch together some day next week?" I suggested. The woman turned away quickly. I hoped she didn't feel too uncomfortable. Who could resist listening to such remarks?

DAN CAME BACK just as Karen came from the choir room. She had brightened up her lips again. "Hi, Eloise!" Dan was extra hearty. "Come along, girls. If you dawdle, I lose my alibi. On our way!"

In the car he asked, "Get you out of that one all right?"

"It was already postponed."

Pete was leaning over the back of the seat. "What I don't get is, why did he let them?"

"Why did who let whom?" Dan asked.

"Why did Jesus let Judas and Peter treat him like that? He didn't have to take that stuff. He knew Judas was a double-crosser and Peter was going to chicken out."

"What do you think he should have done?"

"Kick them out of the disciples!"

"And lose the strongest worker the early church had? Jesus knows how people are but he never does what we would do. We might kick them out, but he wouldn't. And I for one am glad of it."

Pete yawned. "I'm sleepy."

WORSHIP NOTEBOOK

Fifteenth in a Series on the Liturgy: THE SERMON (PART I)

THERE ARE MANY different kinds of preaching. Our concern here is with that preaching which forms a part of our customary weekly worship, "liturgical preaching."

In Judaism, sermons followed the reading of the Torah, and were a commentary upon it. Some believe that Ezra and the Levites were the first preachers and that their preaching began as a liturgical development. The sermon was an integral part of the liturgy.

We know of the continuance of such practice in the days of Christ from St. Luke 4:16-30. Our Lord read the lesson from Isaiah 61 and then preached on it. Notice that while the lesson was read standing, the preacher sat. This custom was followed in the days of the early church when the bishop sat behind the altar and spoke to the congregation in a friendly, intimate fashion, as one does in a family gathering. Only at a later date did the sermon cease to be a conversational address and become the formal discourse we know today.

WHATEVER THE FORM, one thing was certain. The sermon presented the gospel. "We preach Christ," as St. Paul says, "and him crucified." An early Christian martyr tells us that when the people met, among other things, lessons were read, "the president verbally instructs and exhorts to the imitation of the good example," and the Lord's Supper followed.

From a very early time, preaching and communion were always united. There was seldom if ever a purely preaching service as we know it today. The ordered sequence of lessons and other propers developed the church year, and by se mon and sacrament the people we united with God.

A period of decline followed. Sermo became subjective. Much emphasis w given to "living a good, clean life." Th established order of service became formal thing. Mass could be said witho a congregation. No longer was wh happened in the church each Sunday r lated to life.

LUTHER BROUGHT about a chang Preaching was restored to its rightf place in worship. Some people feel th Luther brought back the Sunday sermo as a substitute for the liturgy. They cit his directive that the people were n to assemble unless "God's Word preached."

Such a view distorts history. Wit Luther it was not a question of "sermo rather than liturgy," but *"both* sermo *and* liturgy." Moreover he specificall ordered that preaching on Sundays b related to the Gospel appointed for th day. Thus the ancient pattern was re stored, and once more by sermon an sacrament, the people were united wit God.

Not all of the Reformers followed the lead of Luther. Zwingli substituted preaching service for the mass, and or dered that the sacrament be celebrate but four times a year. Calvin, althoug inclined to Luther's example, was unsuc cessful in establishing his ideas, and the preaching service became for Calvinists also the regular form of Sunday worship. The influence of this innovation is still evident in Reformed and Presbyterian

churches today, although the trend in both of them as well as in most Protestant bodies is to follow Luther, not Zwingli.

Unfortunately the influence of Zwingli affected Lutheranism, and with the coming of Pietism (a system which placed much emphasis upon personal devotion and morality) and later Rationalism (which subjected the gospel to a rigid scrutiny limited by man's ability to reason), the truly liturgical balance of sermon and sacrament suffered. Under Pietism, one went to church to be scolded into being good and under Rationalism to be lectured on subjects such as animal husbandry and philosophy. God and life were no longer united in worship.

WITHIN RECENT decades the effort has been to restore this balance. With the return to the historic form of worship employed in the days of the church's greatest vitality, men have been taught to unite in worship which is meaningful only as it brings them before God.

The observance of the church year with its annual re-enactment of the life of Christ upon the earth and in the hearts of the faithful has influenced preaching to the extent that sermons over the period of a year can provide the whole cycle of all that man needs to know God. (I say that sermons can do this. Frequently, they do not. We shall speak more of this later.)

And with the growing appreciation of all that Holy Communion means, man is given the opportunity to respond to God's Word in the sermon so that the living bread of heaven is available when he feels the need of it. From this restoration of the balance between sermon and sacrament as they are related to man's life, the Christian awareness of God and his submission to the Almighty is given greater opportunity for fulfillment.

With apologies for borrowing the thoughts of one who has done an excellent job of setting down far better than I am able the results of his study of preaching, I summarize.

FIRST, liturgical preaching (that is, preaching within the framework of the chief service) is that discourse on the good news of Jesus Christ by one called as a minister of the church of Christ to his fellow-members of the church. It is an address among the members of a family which sets before the assembly the truth of God as revealed in the words and work of Jesus Christ.

Second, this preaching in its fullest sense is a liturgical action in the complete service which includes the giving of Holy Communion and is so integrated within that service as to have a proper place, time, and thought.

Finally, and conditioned upon the first two, such a sermon is the bridge which connects man in his modern, hurried, consuming life with the eternal, permanent Word of God, Jesus Christ.

WHEN A SERMON fully embodies these three features, then the Votum which concludes the service is a fitting benediction on all that has gone before. The worshiper has come through a period of anticipation and approach into the presence. Arrested by the voice which speaks to him out of the thoughts of those who went before, he has had those words amplified so as to penetrate to the very center of his innermost self. Comforted when afflicted, afflicted when comfortable, he knows that God has spoken to him and out of that message there comes peace, God's peace, which passes all understanding.

(*To be continued next week*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Love letters

QUESTION: I am sixteen years old and would like some advice on how to write a love letter to a Christian girl. I have known this girl for about six years. Do you think that a boy of my age should write love letters? What do you think I should write about? I have just started to write to her. I have never been in love with her. But as the days go by she is constantly on my mind.

REPLY: You are quite young to have any serious love affair. Such an involvement at your age would not be in your own best interest nor that of the girl. Love should be an intelligent experience, not one of the emotions only. It is best experienced by one of more maturity. Emotions need to be supplemented by sober reason and Christian ideals.

There is no good reason why you should not write occasional letters to girls—better to several than just one girl. You may write about your interests, activities, and studies, and inquire about the girls' interests and doings.

Go easy on any expression of love at present, and avoid any sort of commitment until some years later. In the light of youth's eagerness for romantic expression and adventure this advice may seem "old fogey" but it will operate to your ultimate advantage.

In the meanwhile get better acquainted with human nature and ways in both sexes, try to understand the different types of people, and all that involved in love, marriage, and fam life. Read Evelyn Duval's *Facts of L and Love* (25c in paper—Popu Library Series).

Physical and mental excellence

QUESTION: In my class of twen junior boys and girls I have found a rath puzzling fact. Some of the most hus youngsters are the brighter, while seve with less well-developed physiques a the duller. This is out of line with wh I have always heard and believed—th the smaller and thinner boys and gi are usually the brighter. Long ago I hea that you can grow brains or muscles, b not both, that one must choose studi or athletics.

REPLY: Such sweeping classificatio are rarely correct. They are usual not based on careful experiment c clinical observation. A good many po ular beliefs result from careless u critical observation, a few extrem cases, or mere hearsay.

Leta Hollingworth, some years ag made a study of forty-five "gifted children, and made comparisons wit an average group and with a low in telligence group. She found the mor intelligent children 1.7 inches talle than the average, and the average 1. inches taller than those of poor intel ligence. The findings in regard t weight were similar. The brighte youngsters showed the same advantag in general body build. Of course, a few exceptions were found. The writer in an experimental investigation, found no correlation between quality of physical performance and intelligence, as measured by intelligence tests and college grades.

AMERICAN DESTINY

The Christian and His America. By Gerald Kennedy. Harper. 170 pages. $3.

This book is a development of the author's thesis, "I believe that America is a faith and its greatness is rooted in Christianity." The work begins and ends with a plea for American Christians—individually and as a nation—to act on the basis of that belief. In the introduction he says, "Christians must play an ever-increasing role in the contemporary American scene, and the Christian Church is the decisive factor in determining the American destiny." And in the closing pages: "'America,' God is saying, 'this is your hour and for this crucial time were you created!'"

The material is precisely arranged. "Delusions," "Designations," and "Demands" are the themes of the three parts. The delusions with which democracy must wrestle are indicated as 1) belief "that salvation is from some superman"; 2) power as the answer to world problems; and 3) the "mass mind." In connection with the latter, the author cites Luther's stand at Worms as "the affirmation that governments must respect the relationship between a man and God."

The "designations" which the writer says properly belong to Christians are: pilgrims, priests, prophets, pioneers, pastors, and perfectionists.

Lastly he describes God's demands on Christians today: 1) to be captured by the best, the important, the victorious, the eternal; 2) to bring forth, with God's help, the realization of the potentialities of the Christian way of life; 3) to seize the world leadership that has been thrust upon Americans and "lead men to peace and the abundant life."

This volume ought to command the attention of all who are troubled about our contemporary situation, and the questions of America's guilt for the past and responsibility for the future. There are numerous illustrations, and many effective phrases.

The book is the outgrowth of the Ayer Lectures, delivered by the author, a Methodist bishop, at Colgate-Rochester Divinity School in the spring of 1955.

Millersburg, O. ROBERT G. BINKLEY

OUR IDEAS ARE OUR ASSETS

Our Cultural Heritage. By Theodore Meyer Greene. Elsevier Press. 257 pages. $3.50.

In these 1953 lectures Dr. Greene attempts a summation of the American cultural inheritance which, together with our basic institutions, provides our real defense against enemies from without and from within. In the first of the three lectures he states ten basic affirmations. "We believe," he says, "in the principle and practice of self-government," "in orderly legal process," "in individual initiative tempered by social justice," "in world-wide affiliations and global responsibilities."

These sample affirmations indicate that originality is not Dr. Greene's main point. His detailed treatment of each, however, is both learned and provocative. Once having listed his ten affirmations, he points out the dangers that beset each of them. Our faith in the principle and practice of self-government, for example, is "threatened today by official incompetence and corruption, and, no less, by private apathy, cynicism and venality." Each one of the affirmations has its threatening enemy.

In lecture two, the longest of the three, the author is concerned with what we have inherited in the way of true cultural wealth from 1) the genius of ancient Greece, 2) our Hebraic-Christian faith, 3) modern science, and 4) our democratic experiment. The materials that elaborate each of the four contributions to our cultural life are richly embroidered in provocative language.

In the final lecture Dr. Greene is concerned with the unity or compatability of these different strands in our culture. While differences are apparent here and there in these four major contributions, they are alike

in their emphasis upon the "processes" which each emphasizes; they have a similarity in their view of the sacredness of "person," and they, at their best, express a "piety" that reflects humility. The conflict between humanism and faith, for example, is resolved by pointing out that there will be no conflict "if we give ultimate priority to God's holiness." Conflicts between the different contributions to our culture exist only when one or the other insists on being autonomous.

Our fight for the future will have to be made through our five basic institutions: the state, the family, the school, the church, and business and industry. These institutions, as we know them in this country, are unique. These institutions, like the strands of our culture, will have to co-operate in fighting the enemy that is without and the enemy that is within. These institutions should not, need not, fight at variance for the implementation of our way of life.

This is a provocative book. It will be good reading for all who like the challenge of ideas. It will remind us—and we need reminding—that our great assets are not in guns, gadgets, or in government gratuities, but in ideas, a rich stream of ideas running through the severe time test of long ages.

ERNEST G. HEISSENBUTTEL

Greenville, Pa.

BULTMANN IS CONSISTENT

Essays Philosophical and Theological. By Rudolf Bultmann. Translated by James C. G. Greig. Macmillan. 337 pages. $4.75.

The theological debate over the ideas of Rudolf Bultmann, which has been raging in Germany for over a decade, has begun to affect America. Even *Time* has felt obliged to note it, in spite of the fact that Bultmann has not spoken out on either Formosa or the American elections.

Coming to this collection of essays from a study of that debate, the reader is struck above all by the clarity and consistency of Bultmann's ideas. What he has said in the current controversy is, in substance, what he has been saying for more than twenty-five years. There is the same urbane learning, the same systematic precision, and t same exasperating pre-occupation with bei modern.

Perhaps the two most telling essays in t book are one on hermeneutics, the scien (or art) of biblical interpretation, and criticism of the creedal basis of the Wor Council of Churches. In the first Bu mann examines the similarities and diffe ences between the task of interpreting t Bible and the work of literary interpretatic in general. In the second he employs h biblical and historical learning (and pr udices) to question the formula "God ar Saviour"; this paper came out in connectic with the Amsterdam assembly. In bo essays the reader can see how Bultmann biblical learning and his own theologic position interact upon each other.

Chicago JAROSLAV PELIKAN

JESUS AND THE 20TH CENTURY

Jesus' Belief in Man. By Edwin McNe Poteat. Abingdon. 208 pages. $2.50.

Some will find Edwin McNeill Poteat book a healthy balancing of the pessimist attitude toward human nature held by nec orthodox thinkers. Others will find his ex position of the Sermon on the Mount re vealing new insights in passages obscure c too familiar. Others will object to his reac ing into Jesus' thoughts and words so muc from our 20th century world-view. But a will appreciate this new approach to th study of human nature through the eyes o Jesus.

High points in the book are chapters o "Salt, Light, and Beatitude," "The Proverb of Jesus," and "Jesus and People." Th author's ideas come out of a lifetime o searching to make the Scriptures relevan to our day. It is too bad that the style make the reaping of the harvest of his thought so difficult. FREDERICK G. GOTWALD

Croton-on-Hudson, N. Y.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

OVERSEAS

NO MEETING IN EAST ZONE

GERMANY: Bremen. Feb. 25. — THIS year's Synod of the Evangelical Church in Germany plans to ratify the union of the Inner Mission and the *Hilfswerk* (relief society) which was under consideration for the last two years.

At the end of World War II it was felt that the Inner Mission (founded in 1848 by Johann Hinrich Wichern) was unable to cope with the disaster which had overwhelmed Germany. The Inner Mission was organized in such a manner that responsibility was largely located in individual institutions without a central authority.

The first synod of our church in August, 1945, therefore ordered the institution of the *Hilfswerk* to meet the urgent needs of the postwar situation. Under the leadership of Dr. Eugen Gerstenmayer (now president of the Lower House of Parliament in Bonn) the new organization became the channel through which most of the aid from foreign churches and other agencies flowed into both parts of Germany.

Since the living conditions became better year after year (at least in West Germany) the co-ordination of the two organizations seems to be desirable. The new name will be "Inner Mission and *Hilfswerk* of the EKD"; Pastor Münchmeyer, until now president of the Inner Mission in Bethel, is the new president.

THE EKD SYNOD meeting, scheduled for March 3 to 5, was to have been held in Halle in the East Zone. About 80 delegates from the West Zone were in need of entrance permits into the Red-held part of Germany for this meeting. In December the East German vice premier, Otto Nuschke, promised his assistance to Professor von Dietze, president of the Synod, in securing the entrance permits.

One point on the program for the meeting, though, brought a protest from the East Zone government. There was to be a discussion of the chaplaincy in Germany's armed forces in both zones. The Communists demanded that no discussion take place on this question.

East Zone newspapers opened an attack on the church regarding this point, saying that the agreement of the churches with the Bonn government on the chaplaincy is an encouragement to a new war.

EKD officials refused to cancel the discussion, and therefore changed the place of meeting from Halle to West Berlin. Church leaders said they are not encouraging the establishment of an army, but since an army is being formed they feel it necessary to provide chaplaincy service.

The United Evangelical Lutheran Church (VELKD) executive committee met recently, and dealt mainly with preparations for the VELKD convention to be held in May at Hamburg. Lutheran conventions in Germany are less concerned with current affairs of the church than with matters of doctrine and questions such as the relations of German Protestants with the Roman Catholic Church which was the topic last year.

This year the convention will have as its principal topic that of the proclamation of the Gospel, the sermon.

Preparations for the Lutheran World Federation Assembly in Minneapolis were also discussed by the VELKD executive committee which found that interest in the event is considerable also in East Germany. It is hoped that a great number of East German visitors will be able to attend. The world-famed choir of Leipzig's St. Thomas' Church may also be present.

—REINHARD GROSCURTH

Lutheran Home for Aged Dedicates $105,000 Wing

By LOUIS F. MERTZ

LOS ANGELES—Dedication of a $105,000 addition to the California Lutheran Home for the Aged was conducted Feb. 17 by Synod President Carl V. Tambert. Pastor Orval A. Awerkamp of Trinity Church, Long Beach, preached.

The new unit provides rooms for 22 guests, office, nurses' station and lounge. An elevator has been installed, ramps replace steps. Cost of the construction will be covered by a two-year special synodical fund appeal. Superintendent of the home is Dr. Ralph Rangeler.

Anniversary at Long Beach Church

TRINITY CHURCH, Long Beach, celebrated its 50th anniversary, Feb. 24-March 3. Among the speakers were Dr. Tambert, Judge Martin De Vries, and Dr. Andreas Bard, retired pastor.

Long Beach was only a village by the sea 50 years ago when Trinity was organized with 38 charter members. Today the membership totals 1,209 adults and 468 children.

The church building, dedicated in 1928, was destroyed by the earthquake of 1933 and rededicated 15 months later. Tragedy struck again in 1955 as fire damaged the gothic structure. Restoration was completed at a cost of over $50,000.

Trinity, served by Pastor Orval A. Awerkamp, has given two of her sons to the ministry. Two others are seminary students, and one is in college preparing for seminary now. The congregation has been generous in its support of Long Beach mission congregations and has helped in establishing the released-time Christian education program in local schools.

A LUTHER LEAGUE presidents' conference was conducted at Sacramento from Feb. 22-24. Sponsor was the Rev. Kenneth Hartzheim. Presidents from the various leagues were to visit the state capitol over the weekend and attend lectures and workshops in various fields of league work.

CHURCH COUNCILMEN'S RALLY for the Northern Conference was held at St. John's, Sacramento, on Feb. 17. Pastors and councilmen from Northern California churches heard lectures on the work of the synod and the ULCA and on opportunities for, and

Two former presidents brought greetings

CELEBRATION AT SAN DIEGO

TWO FORMER PRESIDENTS of the California Synod helped St. Peter's by the Sea in San Diego celebrate its tenth anniversary. The congregation found its own way of celebrating the date: It voted to become self-supporting two years ahead of schedule to express its gratitude to the church at large and the Board of American Missions for their help. The former synod presidents, Dr. Howard A. Anspach (left) and Dr. James P. Beasom (right), helped church in its early days. They are shown with the Rev. Vlad P. Benko, pastor of St. Peter's Church.

responsibilities in, worship, stewardship and evangelism.

INCREASED ATTENDANCE has led to a third Sunday school session at Mount of Olives Church, Phoenix, Ariz. The five-year-old mission now has two morning church services and a baptized membership of over 900. Pastor is the Rev. Franklin Schott.

Church Opens Mental Health Clinic

ESTABLISHMENT of a mental health clinic at St. Matthew's Church, North Hollywood, was approved by an overwhelming vote of the congregation. Dr. Jack Jurasky, Burbank psychiatrist, will head the clinic staff, which also will include a psychologist and a psychiatric social worker. Expected to be self-supporting although only a nominal fee will be charged, the clinic is scheduled to open from eight to twelve hours a week, starting this month.

"Mental illness is like cancer," Dr. Jurasky told the congregation. "If not treated early enough, it grows worse and worse." He stressed the importance of the spiritual climate of the church, and predicted that it will be easier to get patients to come to a church-operated clinic than to the county hospital. Details were worked out by Pastor John Simmons and the church council of St. Matthew's together with Dr. Jurasky who will donate his services.

"God moves mountains," says Pastor Donald P. Schneider of Prince of Peace Church, Sepulveda, Calif. After locating a beautiful church site overlooking the San Fernando Valley, the congregation learned that 78,000 cubic yards of dirt had to be removed at a cost of $50,000. At the day of decision a contractor for a new high school in the area met the pastor and told him he needed 78,000 cubic yards of dirt. He said he was willing to remove the dirt and grade the property at no cost to the congregation. "Mountains can be moved if we have faith," said the pastor. At the present time, the mission is holding services in a local cafeteria. Organization date has been set for May 5.

Pastor Neale O. Jenson, associate pastor of Grace Church, Richmond, has accepted a call to become senior pastor of the church. Pastor Edgar A. Doering was to be installed March 3 as first pastor of Holy Cross Church, Pedro Valley, where services are being held in a school. The Rev. Harry Baertschi is conducting services in the Women's Club in Glendale, Ariz. Organization will take place within a few months. The Rev. Henry P. Schaeffer, a former Air Force chaplain, was scheduled to be installed at St. Michael's Church, Berkeley, on March 3 by Dr. Tambert.

NEW JERSEY

Pitman Mission Organized With Record Membership

By RALPH I. SHOCKEY

TRENTON—A new record for size of a young mission was set in the Pitman-Glassboro area where a congregation was organized on March 3. Almost two months before the date of organization, Mission Developer R. Donald Clare could already report that 155 persons had signed the charter roll. The former high for the synod was 134 charter members.

Rapid industrial growth and shift of population in the area created the premise for establishment of a Lutheran church. Within a short time the mission outgrew the facilities offered by the Veterans of Foreign Wars and new quarters were found in a Masonic club building.

CHRISTUS CHURCH, Camden, broke ground for a parish hall on March 3. The Rev. George T. Miller, president of the Southern Conference, spoke. The Rev. Werner Eberbach is pastor of the church.

MINUTES of church council meetings are distributed among members of Grace Church, River Edge. Members of the church are invited to attend the meetings.

St. James' Church, Folsom, has shown a

NEW JERSEY . . .

100 per cent increase in church membership and school attendance during the past year. The congregation is served by Seminarian Robert Sprull, and draws part of its strength from a nearby housing development.

DEDICATION of Grace Church, River Edge, was held Feb. 17. Dr. Edgar S. Brown, director of the ULC Department of Worship, and Synod President Edwin H. Knudten assisted Pastor Vinton G. McClellan in the service.

INTEREST in the theological interpretations of faith sparked by the evangelism mission has prompted five pastors in the Linden-Cranford area to preach a series of doctrinal sermons during Lent. The pastors will rotate so as to enable each of the five congregations to hear their sermons on "Foundations of the Faith."

Topics include "Regeneration" by the Rev. John Miller, Union; "Atonement" by the Rev. Frederick Fairclough, Rahway; "Justification by Faith" by the Rev. Floyd P. Milleman, Linden; "Communion of Saints" by the Rev. Herbert W. Hagenau, Elizabeth; and "Priesthood of Believers" by the Rev. Arnold Dahlquist, Cranford.

Five Pastors Planning Sermon Presentation
From left to right: Hagenau, Miller, Fairclough, Dahlquist, and Milleman

Somers Point Pastor Receives Award
The Rincks with Governor and Mrs. Meyne

Pastor Charles Rinck Receives Distinguished Service Award

NEWARK—The Rev. Charles F. Rinck, Jr pastor of Grace Church, Somers Point, re ceived the Distinguished Service Award c the New Jersey Junior Chamber of Com merce last month. The presentation wa made by Governor Robert B. Meyner.

The 32-year-old minister, who has bee serving the Somers Point congregation sinc 1951, was one of four young men to receiv the award for outstanding contributions i the fields of religion, science, governmen and business. Pastor Rinck was selected be cause of his many services to the community especially in combating juvenile delinquency in his southern New Jersey area. He ha organized sports activities, including Littl League baseball teams.

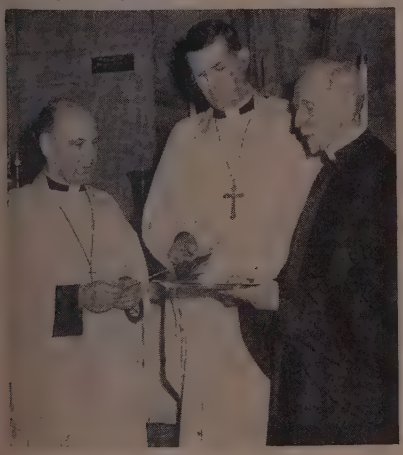
In making the award, Governor Meyne stressed the importance of religion in every day living. The return to religion in thi decade, he said, was testimony to man's des perate need to believe in the triumph o good over evil and to be firm in that belief

COMPLETION of the new St. John's chapel n Ocean City is scheduled for late spring. 'astor Frank Adler hopes to make room for he increased summer attendance in the lowntown chapel.

The new $67,000 education unit at St. ohn's Church, Williamstown, is practically ompleted and is already in use to meet the ncreased attendance, according to the Rev. V. Robert Oswald.

CHURCH WORKERS of the synod will meet n Savior Church, Haddonfield, on March 23. "The Word of God and Our Life—1957" is the theme and will be discussed by the Rev. Reginald W. Deitz, professor of church history at Gettysburg Seminary. Dr. W. Kent Gilbert, III, editor of the Board of Parish Education, is another scheduled speaker.

Jersey City Church Burns Debt



Synod's Senior Pastor at All Souls Church
Dr. Brosius, Dr. Knudten, and Dr. Dietz

DR. ARCHIBALD E. DIETZ, pastor emeritus of All Souls Church, Jersey City, and oldest ordained member of the Lutheran Synod of New Jersey (1892), participated in the $70,000 mortgage burning at All Souls Church, Jersey City, Jan. 20. Synod President Edwin H. Knudten attended the service. Dr. Samuel B. Brosius is pastor.

NEW YORK

Long Island Congregation Celebrates Anniversary

By LEONARD R. KLEMANN

HEMPSTEAD—Epiphany Church, Hempstead, celebrated its 60th anniversary on Jan. 27. Synod President Frederick R. Knubel preached. Pastor Herbert N. Gibney announced plans for an education unit. The congregation now sponsors a Christian day school from nursery to second grade.

GOOD SHEPHERD CHURCH of South Ozone Park honored its pastor, the Rev. C. Henry Thompson, on the 40th anniversary of his pastorate. Dr. Knubel preached. Three sons of the congregation assisted in the service.

Trinity Church, Middle Village, honored the Rev. Austin Bosch on the 20th anniversary of his pastorate. The Rev. Edmund Bosch, executive secretary of the St. George Association, brother of Austin, preached. During Pastor Bosch's pastorate, the congregation has erected a new church, parsonage and parish education building. Two years ago, the Rev. Norman Dinkel was called as assistant pastor.

DR. DAVID G. JAXHEIMER, assistant to the synod president, ordained the Rev. Arthur Hennig, who has been called as assistant pastor at St. John's, Lancaster, N. Y. Mr. Hennig graduated from Gettysburg Seminary in February. The ordination was held at his home church, Holy Trinity, Bellerose, on March 4. The Rev. W. John Derr preached.

INSTALLATIONS were held for the Rev. Wallace Kemp as pastor of Our Saviour's Church, Jamaica, on Jan. 30; the Rev. John H. Stadtlander as pastor of Good Shepherd Church, Bayside West, on Feb. 17; and the Rev. Tillman Williams as pastor of Christ Church, Little Neck, on March 3.

QUEENS Lutheran Pastors' Association installed its officers for 1957 at the pastors' dinner at Trinity Church, Maspeth, on Jan. 28. The Rev. Robert Arnold is president, the Rev. Norman Dinkel, vice president, and the Rev. George Handley, secretary.

Crosscountry

TOPIC OF DISCUSSION among pastors' groups for some months has been an article, "Why Ministers Break Down," which was printed in *Life* magazine last summer. In the article, Dr. Wesley Schrader said overworked ministers in many denominations are on the verge of nervous breakdowns because of detailed tasks and problems they constantly face.

Last month the *United Church Observer,* Canadian church paper, carried a tongue-in-cheek analysis of ministerial ailments by the Rev. J. A. Davidson.

Most common among seven ailments was "Schrader's neurasthenia, a listlessness and apathy brought on by prolonged meditation" over the Schrader article. Others listed by Mr. Davidson were:

"Parson's red face . . . the result of wearing a clerical collar half a size too small and not of secret tippling, as some cynics suggest."

"The Dick-Gestetner syndrome . . . symptoms include ink poisoning, hands blistered by constant cranking, twitching of the eyes caused by watching hundreds of sheets of white paper flit by . . ."

"Theologian's strabismus (or squint) . . . coming from too much reading of italicized rubrics in old prayer books."

"Mark Tapley neurosis . . . a strange and sometimes persistent jolliness."

"The Schlegenheimer compulsion . . . drives victims to speak and write gobbledegook."

"Saturday night thumb . . . the result of spending every Saturday night thumbing through back numbers of sermon magazines . . ."

The Rev. Frederick Brown Harris, chaplain of the U.S. Senate, was on a return flight from a religious convocation in Honolulu when one of the plane's engines conked out. The pretty hostess bustled about trying to reassure the passengers, but Chaplain Harris felt she could do with a little reassurance herself.

"Nothing can happen to this plane," he told her. "There are eight bishops aboard."

The hostess forced a smile and said she would relay the comforting news to the captain. In a few minutes she was back, looking uncertain. "I told the captain," she said.

"What did he say?" asked the eminent cleric.

"Well," hesitated the hostess, "he said he would rather have four engines."

Lutheran Welfare Soci
of WISCONSIN report
326 children and 122 unw
mothers under its care at
end of 1956—highest lev
of service ever reached
the history of the agency.

Lutheran Home Findi
Society of ILLINOIS servi
380 churches in the sta
cared for 351 children,
unwed mothers. Budget f
1957 is $232,346—$22,0
more than last year.

Associate Lutheran We
fare of WASHINGTO
served 811 cases in 195
placed 61 children for ado

WELFARE

tion. had Ackerson Hou
for unwed mothers operat
at 93.2 per cent of capacit
Needed for this year
$133,434 as against $119,73
spent in 1956.

Good Shepherd Home i
ALLENTOWN, PA., ha
blueprints ready for a "shelt
ered workshop." Shop wil
be industrial plant in whic
only physically handicappe
people will be hired. Mone
for project has been raised.

Lutheran Welfare Asso
ciation of OREGON an
nounced that its chaplain
the Rev. Elling E. Ramsey
(ELC), has accepted the po
sition of executive director
The Iowa-born minister is a
graduate of Luther Semi
nary, St. Paul, Minn., was
an Army Air Force chaplain
in World War II.

Public relations director
of the same agency is Pastor
Theodore Sipe (ALC).

Conference Inner Mission Work Gets Start
Mrs. Louise D. Bream assumed direction

West Penn Inner Mission Appoints First Executive

By JEANNE W. WEBER

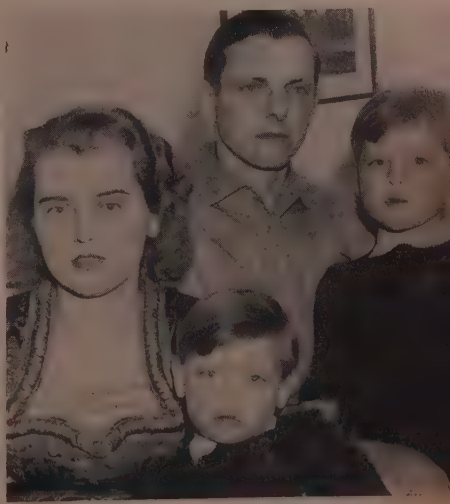
GETTYSBURG—Appointment of Mrs. Louise D. Bream, Gettysburg, as first executive secretary and case worker of the new inner mission of the West Penn Conference was announced by Pastor Elmer P. Truchses, president of the board of trustees of the agency.

Mrs. Bream, a case worker for the Adams County Board of Assistance for the past 11 years and regional chairman of the Pennsylvania Welfare Forum, assumed the full-time work March 1. Her office is in Gettysburg. Mrs. Bream is the wife of Henry T. Bream, Gettysburg College athletic director. The West Penn Inner Mission was chartered in July, 1956.

CHRIST CHURCH, Gettysburg, has planned a congregational worship-study series for five Wednesday evenings in Lent from March 13 to April 10. Groups will meet for Bible study and discussion of Lutheran doctrine, social action and vocational guidance. Instructors are Gettysburg Seminary faculty members—Dr. Howard Bream, Dr. Frederick Wentz, Dr. Jacob Heikkinen, Dr. Waldemar Zagars, and Pastor Reginald Deitz —and Miss Louise Ramer, guidance counselor of Gettysburg senior high school.

LOOKING INTO A NEW LIFE

GETTYSBURG—The new life in a new land began for the Ismet Hayduks early this year. They fled from East Germany three years ago, waited in Dusseldorf for their chance of receiving job and housing assurances in the U.S. Through Lutheran World Federation they found their sponsor in Mr. A. W. Butterfield, instructor in mathematics at Gettysburg College, who needed someone to help on his farm. The young family—the boys are six and three years old—is rapidly getting acquainted with the American way of life. They have made friends among members of Christ Church which they attend and among some of the students at Gettysburg College and Seminary.



Their New Home is on Gettysburg Farm
The Hayduks received friendly welcome

World Traveler with a Purpose Keeps Synod Mission-Conscio

WHEN Ernest A. Brooks of Newberry, S. C., goes on one of his sightseeing trips in Europe or Asia, he takes his wife and his camera along and tries to "look beneath a country's life." The way to do it, he has discovered, is to concentrate on the religious life.

It all began when Mr. Brooks, a retired salesman for a tobacco company, led his congregation, Redeemer Church in Newberry, in a fund-raising drive to give support to Missionary Harold Dean in Japan. The effort succeeded, and Mr. Brooks discovered that talking about foreign countries was infectious. Now he wanted to do more than talk, he wanted to see them.

Ernest A. Brooks reporting on Mid East trip
Jerusalem scene on screen is one of his pictures

One year later the Brooks were on their first trip through Europe. The next year they traveled around the world. A Mediterranean cruise was followed by a visit to South America. Fiji Islands, New Zealand, Australia, Hong Kong and Japan were on the list one year later, and western Europe, the Middle East, Africa, Pakistan and India were on their latest itinerary.

From every trip, the Brooks came ba with hundreds of slides and a great ma things to tell to congregations, conferenc and synod meetings. His interest is t Christian missions, and he has brought ba to South Carolina first-hand reports United Lutheran mission stations in Sou America and Japan.

Presentations of this volunteer "forei mission salesman" have been a valuable a in dramatizing the need for support of t Lutheran mission program.

PA.: GETTYSBURG . . .

RURAL PASTORS and church workers of the Cumberland Valley area convened Feb. 8 in Salem Church, Marion, to launch plans for a study of the future of the rural church and the relation of the church to the synod. Pastor Martin L. Tozer, synod director of home missions and rural church work, presented the study plan to the churches.

THE SECTOR PLAN was introduced to pa tors of the conference at St. James' Churc Gettysburg, Jan. 29. The program was pr sented by LLM Associate Director Chest Myrom who also addressed meetings f church councilmen in Carlisle, Gettysbur and Chambersburg.

First Church, Chambersburg, reported liquidation of a $120,000 debt resulting from renovations completed in 1953.

Pre-Lenten Retreat for the conference was scheduled for March 5, in Church of the Abiding Presence, Gettysburg Seminary. Pastor Paul L. Reeser was announced as communion service preacher.

Churches Maintain Committees To Continue Evangelism Work

By W. R. SIEGART

Reading—Powerful stimulus for continued evangelism work was provided by the Reading Conference evangelism mission past month. All congregations in the area have reported that their evangelism committees will continue to function indefinitely. Visitation periods will be incorporated into the regular programs of the churches.

The mission, described as the "best supported and most co-operative effort in the history of the Reading Conference," continued to be a topic for editorial comments in local newspapers. "If other denominations were to give Berks County the same treatment the Lutherans gave it last month, Christianity would make greater advances here," the *Reading Record* said. "Laymen now see responsibility and obligation to share Christ with their neighbors," another paper wrote. "They have learned that they can show their relation to Christ in their lives."

During the mission, Area Chairman Samuel K. Kistler announced his resignation from the Lenhartsville parish to accept a call to St. John's Church, New Williams, in the Allentown Conference. The Rev. Samuel L. Koons was named as area chairman, and the mission proceeded without a hitch.

A meeting will be held in St. Luke's Church, Reading, May 15, to examine complete mission reports and to further future plans.

George J. Rauch of Christ Church Stouchsburg, was re-elected president of the Reading Conference Brotherhood at the

Evangelism chairmen review results
Front: Dr. Lester Fetter and Pastor Samuel K. Kistler; standing: Pastor Samuel L. Koons, Pastor Walter Bock, Pastor Samuel Jaxheimer

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PA.: READING . . .

convention in Bethany Church, West Reading. Dr. James Freeman of Bethany Church, West Reading; Myles C. Hahn of St. Luke's Church, Reading; and Roy J. Wenrich of Calvary Church, Laureldale, were elected vice presidents. Secretary is Le Roy Mohn of Hope Church, Reading; treasurer is Richard H. Snell, Bethany Church, West Reading.

THE REV. JULIUS SATHMARY, pastor of St. John's Church, Mohnton, who entered the U.S. 44 years ago as a Hungarian immigrant, flew to Austria in February to assist the Lutheran World Federation in processing Hungarian refugees. Pastor Sathm sponsored a Polish family which has arri here. They are Otto and Irmgard Zie and their two children, Karin, 18, and D rich, 16. Mr. and Mrs. John T. Fei provided temporary residence.

A LUTHERAN leadership training sch is being planned by a committee appoin by the Reading Pastoral Association. therans had previously co-operated in a c munity leadership school sponsored by local council of churches but were not isfied with its results.

GRACE CHURCH, Reading, the Rev. Sa

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As the Fund begins its 240th year of continuous service. it feels impelled to raise its voice in gratitude: "Hitherto hath the Lord helped us." The oldest insurance company in America, it gives credit to many good leaders who have served their day and generation. Yet the chief reason for being grateful is that God has been serving his servants through the Fund. And we hope, "by His good pleasure," to make the 25th decade the best that is to be.

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1717 — Two Hundred Forty Years — 1957

l L. Koons, pastor, has completed a two-ear project which included complete reno-ation of the building . . . St. James' Church, eading, the Rev. Arthur H. Naugle, pastor, edecorated the first floor of the chapel . . . he new St. John's Church, Kutztown, the ev. Jacob Bittner, pastor, will be dedicated alm Sunday with Ministerium President harles M. Cooper and Conference Presi-ent Charles H. Ruloff as speakers.

THE REV. PAUL S. FISHER will be the first astor of the newly formed Bern-West Lees-ort parish . . . The Rev. William J. Ducker was installed as pastor of Reformation Church, Reiffton, March 3 by Conference President Ruloff. The Rev. Alan K. Martin was installed as pastor of Zion Church, Womelsdorf, Feb. 3 by Dr. Cooper. The Rev. Theodore W. Jentsch was installed as pastor of St. John's Church, Sinking Spring, March 3, by Dr. Cooper and Pastor Ruloff. Philadelphia Seminary Senior Peter P. Grimes will become pastor of the Centerport arish following his ordination in May. Epiphany Church, South Temple, celebrated its 25th anniversary Feb. 24. President Cooper installed the Rev. Albert F. Klepfer as pastor the same day.

WORK on a satisfactory solution of the union church problem continues. Dr. Roy L. Winters, secretary of the board of home missions of the Pennsylvania Ministerium, Pastor Ruloff, and the Rev. Paul T. Slinghoff, president of the Reading Synod of the Evangelical and Reformed Church, will attempt to work out a program for the union church and multiple parishes.

MINNESOTA

Lutheran Student Foundation Sees Wide Field for Action

By PAUL LUTHER WETZLER

MINNEAPOLIS—Prospects for development of Lutheran student work are good, the Lutheran Student Foundation of Minnesota heard at its annual meeting on Feb. 18. Executive Secretary Osgood Magnuson reported

(Continued on page 41)

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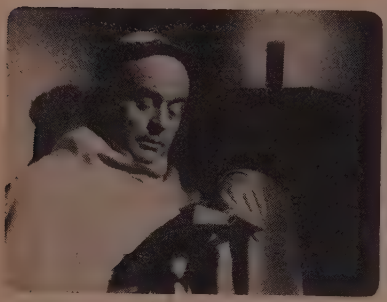

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MINNESOTA . . .

(Continued from page 39)

in developments in 1956 and presented preliminary sketches for the new University of Minnesota student center. Dr. Clemens Neidler, president of Northwestern Seminary, spoke.

The foundation adopted a $78,630 budget for 1957. It learned that of the 34,261 students enrolled in state schools, 10,260 are members of National Lutheran Council congregations. Among 2,761 enrolled at Hamline University and Macalester College, 590 are members of NLC churches.

Besides these state schools and denominational colleges at which the foundation ministers, services are rendered to schools for nurses, technical schools and business schools. Officers elected for 1957 are Dr. Paul Luther Wetzler, president, and Dr. Charles Nasby, Dr. John Wertz, the Rev. Arndt Halverson, and the Rev. Vincent Hawkinson.

Methodists Crash Racial Barrier

HENNEPIN METHODIST CHURCH welcomed over 60 Negroes into a formerly all-white congregation in January. It was the biggest advance in racial integration in Minnesota churches.

The church's bulletin listed the names of 67 members of the disbanded Border Church who made the transfer. Bishop Richard C. Raines, former pastor, called it a "pilot project" which would be followed by other churches of the denomination.

HOLY COMMUNION CHURCH, Minneapolis, dedicated its $100,000 parish house on Feb. 3. The Rev. James Primley is pastor.

St. Andrew's Church, Mahtomedi, celebrated its 35th anniversary on Jan. 27. Dr. Paul Bishop preached. Dr. R. H. Gerberding, organizer of the congregation, spoke at a dinner at which State Representative Richard W. O'Dea, president of the church council, was master of ceremonies. The Rev. E. R. Wicklund is the pastor of the 450-member congregation.

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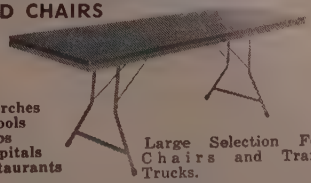

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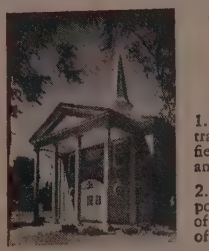

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MINNESOTA . . .

The Rev. S. J. Sigurgeirson, formerly St. John's, Duluth, accepted a call to Evangelical Lutheran Church parish Edmore, N. D. . . . The Rev. Donald Gust son became pastor of Cross of Glory, N Brighton, Feb. 15.

REFORMATION CHURCH, St. Paul, c tributed $1,000 to Our Redeemer Missi St. Paul, to pay interest on a church de This is the second year that the congregati has done this. The congregation, whi spent $24,000 on improvement projects t year, will observe its 75th anniversary 1958.

FAITH-LILAC WAY CHURCH honored P tor Harvey Seebach on his 13th anniversa at the church. Pastor Seebach explored t mission field and developed it into a rapi growing congregation.

City Churches Must Work Togeth

PROTESTANT PASTORS in Minneapolis ha been warned to work together if they wa to save downtown areas of large metropo tan cities for Protestantism. Protestants a moving to the suburbs, and suburb churches are becoming "comfortab churches" at the expense of downtown a semi-downtown congregations, the Coun of Churches said.

MONTANA-NORTH DAKOTA

Churches Assist Refugees In Resettlement Project

By RALPH C. SANDGREN

BILLINGS, MONT.—Lutheran Refugee Se ice and a local Hungarian Refugee Coun worked together in the resettlement of t families in Billings, Mont., within the p two months. Bethlehem Church welcom Mr. and Mrs. Rudi Florschuetz and th daughter Gulnara in January. They ca from Bavaria where Mr. Florschuetz work as an electrician. Mrs. Florchuetz is a gr uate physical therapist. Working under t program of LRS the congregation is acti as sponsor.

First Presbyterian Church of Billings sponsored the resettlement of Mr. and Mrs. Istvan Szopko. Since Mr. Szopko is a Lutheran, First English (ULC) Church, a member of the Hungarian Refugee Council, was asked to be the co-sponsor and act as spiritual guide for the family. The two churches are co-ordinating their efforts in finding housing and a job. Mr. Szopko is an accountant with a law degree. This couple is the second group of Hungarian refugees brought to Billings.

Lutheran Student Foundation Builds Grand Forks Center

GRAND FORKS, N. D.—A Lutheran Student Center is being built under auspices of the National Lutheran Council's division of student service on the campus of the University of North Dakota. A $150,000 allocation has been made for the project. The student body at the school is about 48 per cent Lutheran.

The center, for which ground was broken recently and which is scheduled for dedication in October, will provide more adequate space for Sunday morning services sponsored by the Lutheran Student Foundation, for fellowship and luncheon meetings. Lutheran student pastor in Grand Forks is the Rev. Louis E. Ulrich, Jr. Full-time counselor is Miss Ruth Lerud.

Speaker at a religious emphasis week at the university was Dr. Gerald Brauer of the University of Chicago's theological faculty.

THE SECTOR PROJECT for stewardship has shown results in at least two Montana-North Dakota churches. St. John's Church, Great Falls, Mont., reports a 64 per cent increase in pledges over 1956. A similar increase was experienced at Glenburn, North Dakota, where pledges rose 62 per cent. The Rev. Donald West is pastor of the Glenburn parish which also includes Lansford and Eckman. Glenburn voted to repeat the project in 1957.

(Continued on page 45)

Lutheran music teacher, M.Mus., B.M.E., with graduate training in church music, choir directing and professional experience, desires full-time position as minister of music. References, auditions available. Interview arranged. Available June. Ivan Olson, 2071 W. Chicago Blvd., Detroit 6, Mich.

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NEW MISSION FIELDS

Lutheran services have recently been started in the following areas, the Board of American Missions reports. Persons living in or moving to these areas should be urged to look up the new ULCA group. Mission developers identified below can be reached by telephone. Local newspapers may carry further information.

California: Fremont, Niles (the Rev. Robert W. Plumskey)

California: Tarzana (the Rev. Henry W. Reenstjerna, Jr.)

Florida: Fort Myers (the Rev. Daniel L. Bergstresser)

Kansas: Haysville (the Rev. Leo R. Nielsen)

Minnesota: Parkers Lake (the Rev. Ralph Loges)

Missouri: St. Louis, South Union Blvd. (the Re Edward A. Cooperrider)

New York: Greece (the Rev. Frederic J. Teichmann

New York: Horseheads (the Rev. Dale L. Soderberg)

Ohio: East Lake and Timber Lake (the Re David S. Witwer)

Oklahoma: Durant (the Rev. Earl F. Heuser)

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Ontario: Pembroke-East Ward (the Rev. Harol A. Gram)

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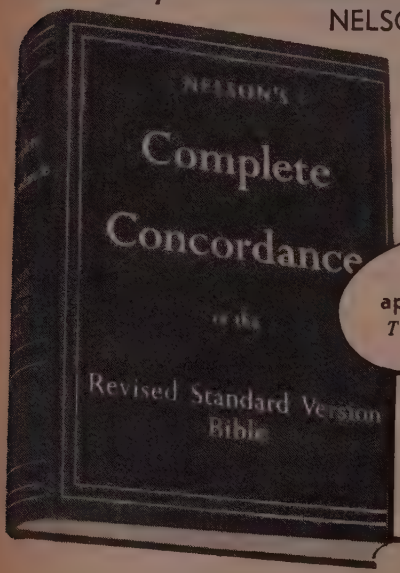

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MONTANA-NORTH DAKOTA . . .

(Continued from page 43)

THE THREE-CHURCH Glenburn parish, N. D., formed a parish council with representatives from each church serving as members . . . Prince of Peace Church, Missoula, Mont., voted to accept $20,000 in financial aid from the Northwest Synod for construction of a first unit . . . St. John's Church, Great Falls, Mont., voted to increase the size of its church council.

FIRST ENGLISH CHURCH, Billings, created a new congregational committee for "welfare and employment." It will provide needy members with food and housing and assist the unemployed in finding work. Its aid will be given where other community facilities are inadequate or inoperative.

THE REV. ROBERT FELLOWS was installed as pastor of Redeemer Church, Livingstone, Mont., Feb. 17. Six ULC pastors from the state and the local ELC pastor took part in the service. The Rev. Eugene Hasselquist, secretary of the Western Conference, Northwest Synod, conducted the service.

The Rev. Eugene Hasselquist has been appointed to the stewardship committee of the Northwest Synod.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

BOMBOY, D. L. From Buckhorn parish. Retirement.

FRANKFORT, HERBERT E. From Stone Valley parish. To Zion Church, Enola.

NEELY, GERALD G. From Christ Church, York. To New Freedom parish (May 1).

SWAVELY, JOHN A. From Jerusalem Church, Rothsville. To Petersburg parish.

FLORIDA

BERGSTRESSER, DANIEL L. From St. Matthew's Church, Lancaster, Pa. To Fort Myers, Board of American Missions.

INDIANA

KRAUS, RICHARD. From Whitestown parish. To Crawfordsville-Wallace parish.

IOWA

HANSEN, R. WALDO. From St. Paul's Church, Fort Madison. To State University of Iowa, graduate work.

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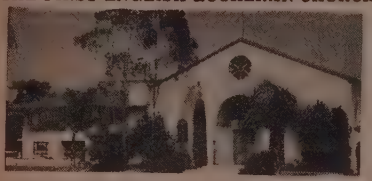

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ROCKY MOUNTAIN

KUGLER, ROBERT F. From Mounds View Church, St. Paul, Minn. To Zion Church Trinidad, Colo.

SOUTH CAROLINA

RICE, C. J. From Savannah mission, Ga. To Trinity-Good Hope parish, Saluda.

SWYGERT, ROBERT. To Bethany Church Newberry.

TEXAS-LOUISIANA

SUTER, JAMES. From St. Peter's Church Hildreth, Neb. To Grace Church, Amarillo, Tex.

VIRGINIA

CLINE, NEIL R. From Luray parish. To First Church, Portsmouth.

CORRECTION: LANE, M. J., JR., from St. Paul's, Hampton, Va., to Parrottsville parish, Tenn. (not to Elizabethtown Tenn.).

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DR. HARRY HODGES

DR. HARRY HODGES, 77, prominent Lutheran layman, died Feb. 22 at Philadelphia.

Dr. Hodges retired in 1948 after serving for 20 years as executive secretary of the ULCA Board of Pensions. He was executive secretary of the Luther League of America from 1916 to 1925. He served also as president of the Pennsylvania Bible Society, director of the American Sunday School Union, the American Bible Society, and the Lutheran Social Mission Society in Philadelphia and was a former chairman of the board of the Artman Home, Ambler, Pa.

Active on many committees and boards of the ULC, Dr. Hodges was a member of Holy Communion Church, Philadelphia.

Dr. Hodges was a native of Philadelphia. He received his degree from Muhlenberg College in 1949.

Funeral services at Holy Communion Church on Feb. 26 were conducted by Dr. William O. Moyer and the Rev. McCurtis W. Allison. Burial was at Westminster Cemetery.

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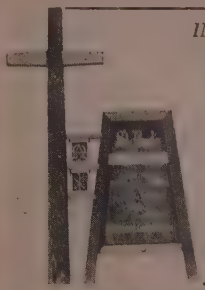

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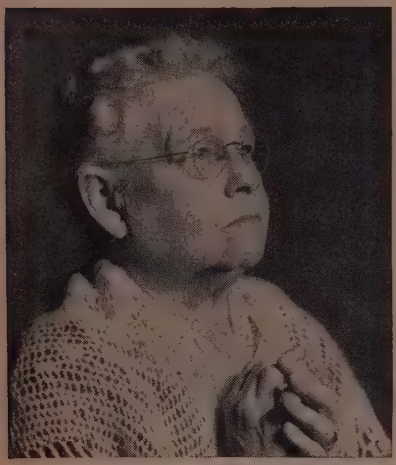

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Please send me, without obligation, your booklet L-73 entitled "A Gift That Lives."

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MRS. MARGARET A. BIRCH, ne Baker, 53, wife of the Rev. Albert E. Birch died Feb. 22 at Elwood, Ind.

Pastor Birch served congregations i Goodhue, Zumbrota, and Minneapolis Minn., and Milwaukee, Wis., and is nov pastor of St. John's Church, Elwood.

Mrs. Birch was a native of Rising City Neb. She is survived by her husband; a son Paulus; a brother, John Baker; and three sisters, Mrs. Caroline Arter, Miss Lillia Baker, and Mrs. Frank Stephenson.

Funeral services were conducted Feb. 2 at St. John's Church by Synod Presider Walter M. Wick. Burial was at Sunse Memorial Park, Elwood.

MRS. MARIA LOUISE ANNA HANSEN 75, widow of the Rev. Heinrich Pete Hansen, died Jan. 26 at the Lutheran Hom for the Aged, Buffalo, N. Y.

Pastor Hansen, who died in 1946, serve St. Mark's Church, Hackensack, N. J.

Mrs. Hansen is survived by four sons an three daughters.

Funeral services were held at Zion Church Cohocton, N. Y., on Jan. 29. Burial wa at Cohocton.

DR. SAMUEL T. NICHOLAS, pasto emeritus of Keller Memorial Church, Wash ington, D. C., died Feb. 19 at his home i Upper Darby, Pa. He was 87 years old.

Dr. Nicholas, a native of Kintnersville Pa., was a graduate of Gettysburg Colleg and Seminary. He held pastorates at Grac Church, Pittsburgh, and St. Peter's Church Middletown, Pa., and was superintendent o missions of the Pittsburgh Synod before as suming the pastorate of the Washington D. C., congregation in 1913. He retired i 1938.

He is survived by a son, Dr. John S Nicholas, Yale University, New Haven Conn.

The funeral service was conducted Feb 21 at Christ Church, Upper Darby, by Penn sylvania Ministerium President Charles M Cooper and Dr. Paul Wagner. Interment was at Evergreen Cemetery, Gettysburg.

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The First Evangelical and Reformed Church

QUAKERTOWN, PENNSYLVANIA
REV. PAUL T. STOUDT, B. D.
PASTOR

Mr. B. H. Lawson, President
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Dear Mr. Lawson:

Under the plan of Lawson Associates the First Evangelical and Reformed Church has completed its building fund campaign. The reasonable expectancy of between $90,000 and $110,000 has been exceeded with a total pledged of approximately $125,000.

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IN CONCLUSION

PASTORS HAVE received recently the study document expounding the theme of the 1957 Lutheran World Federation assembly, scheduled for Minneapolis, Aug. 15-25. The theme is "Christ Frees and Unites."

The study document is not a very glamorous production. I found two sentences in the 35-page booklet that crackle a bit, but otherwise it seems to me mostly theological sawdust. But the things said in the booklet are most certainly true.

The theme—"Christ Frees and Unites"—ought to pound on our doors with deafening vigor. We read about freedom in every day's newspaper, about Hungarians fighting Russians and Algerians fighting French. Everybody seems to want to be free, but why aren't we?

IS FREEDOM merely a political problem that can be solved with a revolution? How free are we Americans from fear of the future, fear of death? Luther was a great theologian, so he diagnosed the basic difficulty in Latin: *incurvatus in se*—"curved in upon ourselves," trying to be self-sufficient and holding out against God. We are strangers to our Creator until he captures us through Christ.

Then we are free, because we are slaves of Christ. Not very good slaves, most of the time. Even though God's grace floods in upon us in answer to our wavering faith, we can't stand up in faith like men, but only as little children learning to walk.

God loves us in our wobbling immaturity and feeds us with the milk of his word and with the bread of life. These are poetic figures of speech, but if we're working very diligently at this business of being Christians we understand them.

It isn't enough to check in at churc every Sunday morning and drow through a sermon, when we must b awaiting the word of God to convict u of our failures and charge us with ne life. There is real freedom in Christ, bu we have to claim it, make it ours, becaus we know in deathly dizziness that there i no real freedom anywhere but in Chris

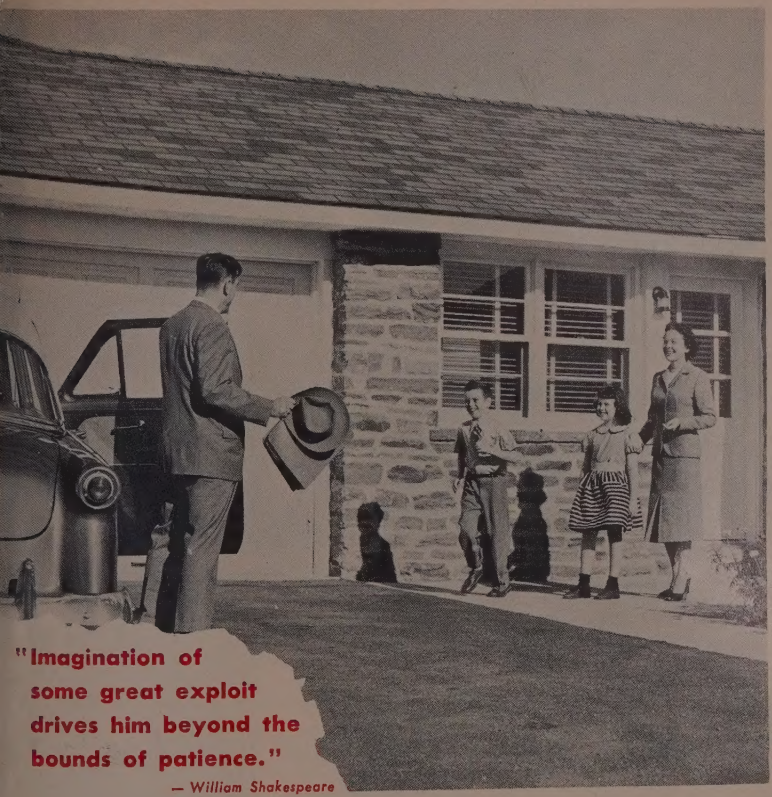
AS FOR UNITY, have you been properl amused by what they call the organiza tion that meets on 42nd street in Ne York—the United Nations? Anybody ca see they are the Divided Nations. Me in slavery to themselves can't unite witl anybody. We can patch up our affair with treaties and form alliances, but w can't unite until we are set free to lov one another.

We spend a lot of money (in monthly installments, of course) buying new car because we have to impress our neighbors who are really our rivals. When the Christ of the cross has captured us with his love, they aren't rivals anymore. We begin to feel a peculiar sentiment toward our neighbors which in its advanced stages may be called love. It helps clear up a lot of our problems of living together.

There's danger, of course, in loving somebody we call God for the sake of what we can get out of him. That's not God, but an idol we have made to look like him. The real God can be loved only when we realize how he has rescued us in Christ, and then we don't ask any favors. We ask only how we can serve him.

Ask the pastor to let you see the study document. It says these things, and much more—and in much more dignified language.

—ELSON RUFF



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— William Shakespeare

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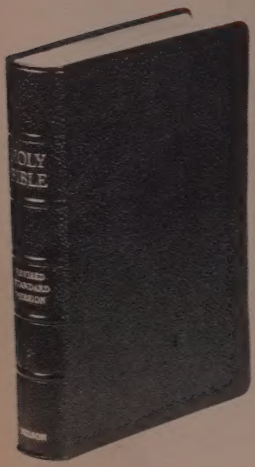

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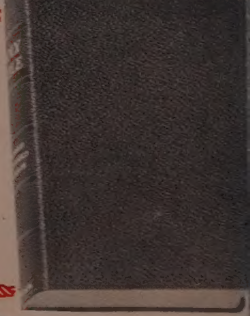

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